HISTORY

Hanny Henderson.

OF THE

REVISIONS OF THE DISCIPLINE

OF THE

METHODIST EPISCOPAL CHURCH.

By DAVID SHERMAN, D.D.

"The Methodist polity, instead of being a contrived system imposed by the ministry upon the people, providentially grew up in the progress of the denomination."
—STEVENS.

NEW YORK:
NELSON & PHILLIPS.
CINCINNATI: HITCHCOCK & WALDEN.
1874.

Entered according to Act of Congress, in the year 1874, by

NELSON & PHILLIPS,

In the Office of the Librarian of Congress at Washington.

PREFACE.

The study of the Discipline, containing, as it does, the constitution and laws of the Methodist Episcopal Church, ought to engage the attention of all her people, lay and clerical. "Far from wishing you," the Bishops, in the Episcopal Address, well say, "to be ignorant of any of our doctrines, or any part of our Discipline, we desire you to 'read, mark, learn, and inwardly digest' the whole. You ought, next to the word of God, to procure the Articles and Canons of the Church to which you belong."

This little volume of ecclesiastical regulations, so worthy of serious study, having been subject from the organization of the Church to frequent and often extensive revisions, has come to demand a work of explanation, which shall set forth briefly, but distinctly, to the eye of the reader, the changes which have been effected in this grand charter of Methodism. The examination of these changes will prove not only a curious investigation, but will frequently be found indispensable to ascertain the meaning and intent of the law itself, by revealing the time of its enactment and its connection with other provisions, in the book.

With most students of the Discipline the difficulty of tracing, in the original sources, the historical progress of our Church legislation will prove altogether insuperable. The changes were made at first by the Annual, then, from 1792, by the General Conferences; but the Journals of those bodies afford us no light on the subject without the aid of the various editions of the Discipline to which they refer. These editions of our ecclesiastical code have now become numerous, and are all, save the last one, out of print, and hence nearly inaccessible. The issue of a new edition displaces the old one, which is then considered valuable only to the antiquary or the curious student.

As a result, early copies of the Discipline are obtained only with great difficulty, being seldom found in the libraries of the preachers, and no public library, save that of Drew Theological Seminary, is known to contain a complete set. This institution enjoys the rare fortune to inherit the set employed by Emory in the preparation of his History of the Discipline, and the series is complete, save the copy for 1787, which was obtained of Rev. Dr. Lee, of Richmond, Virginia.

My own collection, gleaned from old New England families, extends back to 1790; but the copies for 1791, 1792, and 1816 are missing. The missing volumes, together with the one for 1789, were furnished me by the authorities of Drew Seminary. These books, with the Journals of the Conferences, constitute the materials from which to trace the course of legislation in our Church.

It is the design of this work to facilitate the labors of the student and administrator of the rules of the Church, by placing at their command a digest of these materials, so far as they relate to the history of the Discipline. The original data are given, and then, in the simplest form, the mustard-seed of law, dropped in this fruitful soil by the hand of Wesley, is traced on, as it unfolds into the more compacted and complete system of our current Discipline.

The volume of Emory, prepared with the same design, and characterized by careful research, and neatness and accuracy of statement, extends only down to 1844. The continuations of that work, by various hands, are less careful and accurate than the original. The grand defect, however, of the whole book, is found in the plan on which it was constructed.

The volume affords a mass of materials for a history of the Discipline, rather than the history itself. The language of the statutes, with various explanatory clauses, is given in full; but the parts are so separated that the sense is often obscured. The extracts have to be reconstructed mentally, or, in case of extended passages, on paper, before the reader is able to perceive the real nature of the change. In other words, the reader, after being furnished with the data, is required to construct the history himself, often at no small inconvenience, especially when in haste.

The present work adopts a different plan. While the narrative style is avoided as too verbose and indefinite for a work of this kind, the language of the Discipline is so arranged that the eye detects, at a glance, the change that has been made, and the Discipline thus becomes its own best historian. The passages are collated for the reader; the history prepared to his hand.

The author trusts this method will be found to possess some advantages not only for clearness, but also for brevity and convenience of consultation. The book will be often used in the haste of debate, when there is no opportunity to collect and arrange materials; and as to brevity, it is compressed into the smallest possible compass, containing, as it does, the language of the Discipline, with few words of the compiler.

In different editions of the Discipline, the paragraphs have been variously numbered; but, as the retention of these numbers was deemed liable to confuse the reader, the consecutive numbers of the present edition have been adopted in place of them.

The labor in the preparation of this work has been very great, as will be perceived by the immense amount of detail of which it is made up. The method of preparation is much more difficult than that employed by Emory. Extracts had to be made from the original sources in the same way, and then, the more difficult work to be performed of recasting the whole in minute and often perplexing detail. But, however difficult the use of the plan to the author, it is confidently believed it will be found more simple and valuable to the student than the former one.

That a work, beset with so many difficulties, should prove to be perfect, is too much to hope. The author only claims to have used due diligence, and indulges the hope that serious errors have been avoided. If any shall be found he would gladly be informed of them, that they may be corrected.

The Notes on the Discipline, by Dr. Coke and Bishop Asbury, "many of them still intrinsically valuable and all instructive and curious," as presenting the views of the fathers and founders of the Methodist Episcopal Church, are retained in the Appendix, as selected and arranged by Dr. Emory.

In examining this work the reader will find the following key indispensable.

D. SHERMAN.

MALDEN, MASS., *Feb.* 7, 1874.

KEY.

This volume contains all the matter included, at any time, in the Discipline. The portions of it now omitted from the Discipline are placed in smaller type; the larger type shows the existing provisions. The broad-faced figures on the left are the dates of insertion, and those on the right of omission, down to the next similar dates. Briefer changes are indicated in the line. Brackets are used, not as a guide to reading, but to indicate the beginning and the ending of these lesser quotations. The omitted and inserted parts are included within the bars with the date between them. In case of a change within another change, the parenthesis is employed. The present Discipline entire will be found in this volume, by reading the large type without reference to the smaller or the brackets.

INTRODUCTION.

Before passing to an examination of the specific and extensive changes which have been effected in the Discipline, it may be proper to glance at the silent but important modifications which the fundamental law of the Church has been constantly undergoing. In the Church, as in the State, the significance of a historic period can be ascertained only by going below the surface, by studying the principles that underlie the movement, and by carefully noting and measuring the changes transpiring in the constitution.

These changes are sometimes sudden, violent, revolutionary; but more frequently slow and silent, the result of a gradual unfolding of the system; the abrasion or accretion of ages; the *débris* left by the steady flow of events through long periods of time. Like the Lord of the Church, they come without observation, without human forethought or plan. The actual results were not designed by any one; the providential undertow has swept the craft to a point not anticipated by any of the rowers; nevertheless, on a mature survey of the whole course of events, it is often found that the haven, so unexpectedly entered, is more commodious and secure than the one at which they aimed. They have builded wiser than they knew, because the spirit of the invisible Architect has inspired their plans, and, unwittingly to themselves, guided their hands in the execution of the work.

In the origin and development of the ecclesiastical system of Methodism, this providential superintendence was peculiarly conspicuous. Wesley is reputed a great organizer; but his superiority lies in an appreciative sense of Providence, a quick and keen insight into opportunities of doing good, and in consummate tact in bringing the human forces at his command into complete harmony with those of providence, thus insuring the help of the Divine and human elements in forwarding his undertakings. With a deep and abiding sense of Divine power, he was wise enough never to attempt to row against this stream; but his bark was so skillfully managed as to harness the winds and the waves in the service of his enterprise. More than almost any other, Wesley himself realized the hand of God to be in the Methodistic movement. In the expressive language of the founder, they were "raised up," "thrust out," to spread scriptural holiness. The movement came from abroad, not from themselves; they had no plan, but were led by a way they knew not, entering into each door divinely opened to them.

Unlike those schemes of ecclesiastical polity which, Minerva-like, spring, full-formed and complete, from the teeming brain of some theoretical genius, the economy of Methodism is eminently practical and flexible, readily adjusting itself to new and strange conditions, and having no iron bedstead on which all forms of religious life and effort must be shaped.

For the beauty and excellency of the system we are not a little indebted to its flexibility, to its capacity to yield and change, to the imperfections even of its beginning, as they gradually give place to improvements which could not have been incorporated in the original structure. It is not so much a theory as a growth. As in the human system there is a constant elimination of refuse matter and an incorporation of healthy elements, so has this Church system, from the beginning, been casting off the cruder and less valuable materials, and taking on greater vigor and symmetry.

"The worst legacy," says a recent English historian, "which princes or statesmen could bequeath to their country, would be the resolution of all its perplexities—the establishment, once and forever, of a finished system, which would neither require nor tolerate improvement." * Free Governments, like those of England and America, are susceptible of constant improvements; the envelope yields to the pressure of new impulses, of fresh wants, of loftier aspirations; while nations, with cast-iron constitutions, either crush out the rising spirit of improvement and enterprise, or they are themselves rent into a thousand fragments by the uprising and overmastering energy of reform.

The advantages of such an improvable system are as apparent in the Church as in the State. Change is the safety-valve of the machine. The forms claimed to be divinely authorized, like those of the Catholics and of some Protestant bodies, find difficulty in meeting new conditions; the arrangement adapted to the beginning of the movement proves unsuited to its advanced stages, and must either incur damage itself or repress the improving influences about it; but, on the other hand, those bodies which hold, like the Methodists, that the New Testament prescribes no specific form of Church order, but allows each section of the Church to adopt the plan best suited to its conditions of labor, may keep constantly in harmony with the forces of the age in which they are called to act.

In the Methodist Church provision is made in the constitution for change. It was never anticipated that the legislation of one age would be sufficient to meet the wants of another. We retain the original Church, and yet a different one; the identity of the body remains, recognizable in all its features, and yet changed in all its particles. The system was never, save in a few features, stereotyped, but is subjected, in each period of four years, to a thorough review and revision by the General Conference.

The causes of change in the law of the Church have been various, arising both from internal and external conditions. The new life inspiring the movement constantly endeavors to express itself outwardly—the new wine requires new bottles—the freshly sowed field must have a fence adapted to protect the growing harvest. The importance of this cause, in the unfolding of the movement, will be observed in the fact that Methodism is a revival rather than a theology, a life rather than a theoretical system. In other words, the life was not an outgrowth of the system, but the system of the life.

The influence also of the freedom-loving race, to which we belong, has been potent in producing changes in our economy. The movement began and has achieved its greatest triumphs among the Anglo-Saxon people, ever practical, judicious, and attached to free institutions.

Again, the entrance of Methodism into the New World rendered other modifications inevitable. It was a land of experiments, in which nothing was considered ultimately settled. The Church, as well as the State, was subjected to the tide of new influences, and could not fail to be affected in its government. The germs of ecclesiastical law, selected by Mr. Wesley for a settled and conservative state of society, once established in our virgin soil, shot forth with fresh vigor and assumed unexpected forms. The cion flourished by the healthful and vigorous juices of the wild stock on which it had been grafted. The spirit of the Republic diffused itself by degrees through the economy of the Church. At first a centralized and, to some extent, conservative system, the polity of the Church has yielded to the influence of a genial and free atmosphere, to the gentle yet plastic touch of our civil institutions, until the genius of the Church has become assimilated to that of the State.

* Froude. "History of England," vol. xii, p. 587.

The struggles of the Church and of society have been also a prolific source of change in the Discipline. Within the Church, as in nature, the centripetal and centrifugal forces have balanced and neutralized each other. There have been parties from the beginning in favor of reducing and others in favor of strengthening the central authority. The debate has resembled, in this particular, that under the General Government; Asbury and his fellow-organizers stand for the party of authority, O'Kelly and the seceders for Jefferson Davis and his band of rebels; the one would compact and fortify the organization, the other disintegrate and destroy its wholeness. Happily, both in State and Church, the centralizing force has held in check its opposite, and allowed the systems to run on in harmony.

But the struggle within the Church has been affected more or less by those going on without, as may be seen in the discussions on Temperance and Slavery, which touch the very core of human rights and interests. The combatants were often drawn into both arenas, and applied the principles of the one to settle questions in the other.

Finally, in estimating the improvements in the economy of our Church, the agency of organizing men, like Asbury, Coke, and Hedding, is not to be forgotten. The results of changes, effected by Providence, are registered ordinarily by the legislative genius of the Church. The hint, it may be, is given by some turn in affairs, but it takes form and becomes incorporated in the law of the Church only by men who are able to estimate its value and judge of its importance to the system.

In passing to notice some of the specific changes effected in the constitution of Methodism, we naturally revert to the origin of the system, as giving direction and shape to all the subsequent unfoldings of it. The stream is affected by the condition of the spring head, as well as by the tract of country through which it flows. A Church, uniting several original centers of action, will differ widely from one derived from a single mind; the weakness of the one will communicate itself along the whole line of its subsequent history, while the unity and strength of the other will be felt long after the primitive form has been discarded.

In the beginning of the religious movement from which the various branches of Methodism have sprung, the entire ecclesiastical authority, now widely distributed among ministers and laymen, resided in Mr. Wesley himself. As regards human interference, his rule was absolute and autocratic. He was the Church in a more emphatic sense than Louis XIV. was the State. His authority, however, was not thrust upon unwilling hearts, but courted by those who cherished entire confidence in his integrity and in the purity and elevation of his purpose. Having been the agent of their conversion, he became their natural guide and counselor in the conduct of religious affairs, being to them, as it were, a second lawgiver.

In accordance with this view of the subject we find that he made and executed all rules and regulations for the society; that he received and excluded both preachers and members at his will; that he considered and settled, as he pleased, all disputes among his followers; that he held control of all the chapels in the connection; that he stationed and changed the preachers of his own motion; and that he controlled the literature and the funds arising from the sale of books. In a word, of the societies he had been instrumental in organizing, he was an absolute ruler.

In attaining their present form and distribution of powers, the economy of Methodism and that of our Federal Government have traveled in opposite directions. In the Church, as we have seen, all authority was at first centered in one man, and then diffused through the body. In the State, on the other hand, authority was at first held by several scattered

colonies, and afterward gathered up into a central Government. The former affords an instance of the operation of the centrifugal, the latter of the centripetal, force; the one diffusing, the other centralizing, power.

But the time came when the powers of government, originating in and long held by the founder, must pass into other hands. The transmission of those powers, which have crystallized in new forms of Church order, the unfolding of those regulative germs which have expanded over all the continents, afford a curious and instructive chapter in the constitutional history of our Church. It is clear that Mr. Wesley, by reason of his providential relations to the Methodist movement, could have no individual successor; his vast power must be distributed through the various branches of the religious family he had been instrumental in raising up. In passing over to these various sections, the features of the original economy assumed different forms and colors. The Methodism of England and America, though one in spirit and doctrine, adopted regulations suited to the fields each was to cultivate. In England the authority of the founder was transferred by deed to the "Legal Hundred" of the Conference; but in America, on the other hand, that authority was delivered by Mr. Wesley himself, through Dr. Coke, to the traveling elders assembled in the Christmas Conference of 1784, a sort of constitutional convention, called to organize a government adapted to the wants and conditions of the infant societies in the New World.

By act of this extraordinary assembly the societies, hitherto united with Mr. Wesley, became the Methodist Episcopal Church. The Conference, originally embracing all the traveling elders, possessed unlimited power to govern the Church; but in 1800 the General Conference, which had become the sole law-making body, was restricted in its membership to those elders who had "traveled four years," and in 1808 to delegates chosen from the body of elders.

It thus appears that the elders in America, instead of exerting their powers directly in the government of the Church, as is done by the Legal Hundred in British Methodism, transferred them to other parties, who became the agents, or trustees, of the rights invested in the traveling elders. These elders, however, notwithstanding the transfer, continue to be the source and fountain of power. The General Conference has no power except what was derived from this source, and what was granted may, upon occasion, be recalled, as the indefeasible right inheres in the original grantors. They granted the use of the powers, not the powers themselves, as did Mr. Wesley to the American elders; and, moreover, reserved the privilege of recalling the administration of even that use by a change of the form, or by the abolition of the constitution itself.

But it must be borne in mind that, while the elders are the original source of power in our Church, they are not allowed to interfere directly in government while the present constitution remains in force. They may abolish the constitution which commits the government to trustees; but, while the compact remains, the execution of the provisions in it must be left to the parties designated in that instrument.

Furthermore, the grant made by the elders to the General Conference is sweeping and general. That body possesses full power "to make rules and regulations" for the government of the Church, limited only by the six restrictive rules. In this respect the constitution of our Church differs, as Bishop Harris well observes, from those of our Federal and State Governments. In the latter there is a delegation of exactly defined and enumerated powers, with a general reservation of all others; but, on the other hand, in the former, there is a grant of extensive, general powers, with a few specified restrictions.* All power to

*See Bishop Harris' "Constitutional Powers of the General Conference," p. 22.

make rules and regulations, not excepted in the plain terms of the chapter, belong to the General Conference.

In transferring their powers of government, the elders established an *Episcopal* Church. Dr. Coke was ordained a superintendent for the American societies, as the Discipline informs us, because Mr. Wesley "preferred the Episcopal mode of Church government to any other." The fathers, supposing they had secured an end, deemed so desirable by the founder, called the new organization the Methodist *Episcopal* Church.

Of late years, however, it has become the custom, in some quarters, to classify us as Presbyterian, but mistakenly. The distinction between ours and the Presbyterian mode of Church government is marked and radical. It is true, the source of authority with us, as with the Presbyterians, is in the body of elders, or presbyters; but the difference is in the *use* of that authority. In Presbyterianism the elders make and administer laws directly, while in our Episcopal mode the right to use those powers has been transferred, as we have seen above, to other parties. The body of elders remains the source of power, but stands pledged, by compact, to abstain from its use. English Methodism, as seen by this definition, is Presbyterian, because the Hundred Elders, who constitute the legal conference, have never transferred their power to other hands, but make their rules in full assembly, and execute them, by committees, or agents, whom they, from time to time, select for that purpose.

The type of government in American Methodism is very different. The power of the elders to govern is permanently transferred, or so as to be recalled only by a change in the constitution; and it is distributed, as in the Federal Government, into three departments: the legislative, lodged solely in the General Conference; the executive, assigned exclusively to the Bishops; and the judicial, diffused through various Church courts. The analogy between the two governments is thus, in outline at least, complete. Like Congress, the General Conference is the law-making power. Whatever law is made, by any subordinate body, is by its allowance, and is rather a rule to guide the parties, in administration, than a proper law. In the same way, executive authority is lodged in the Episcopacy, whence it flows through every department of the Church. The Bishops stand at the head and give direction to the work, doing personally what they are able, and performing the rest through agents whom they appoint, just as the President of the United States appoints administrators of civil affairs. If not allowed to appoint their agents, the Bishops could not be held responsible for the administration of the affairs of the Church any more than the President could be justly held accountable for agents he was not allowed to appoint. Hence the Church has committed to the Bishops the appointment, either directly or indirectly, of all who administer the Discipline—the Preachers, the Presiding Elders, and through them Leaders, Stewards, and Trustees. The Bishops also arrange the Districts and, through their appointments, control the conferences; in a word, they are the center, the medium of administration for the whole Church, the machine moving only as these chief engineers give direction to it. Again, the courts of the Church are similar to those of the General Government.

Between the polities of Presbyterianism and Episcopal Methodism there exists the same difference as between an aristocracy and a republic. The aristocracy not only holds power, but administers it; the republic has transferred it to other parties with limited powers and specified duties. Presbyterianism is an aristocracy; Episcopal Methodism a republic. Again, the distinction between Congregationalism and our type of Methodism is the same as that between a democracy and a republic. In Congregationalism the administration is in the hands of the people, a mode well suited to a small sect, but not broad enough for a large and

wide-spread denomination. The nation could as well be governed in town meeting, as a large Church by Congregationalism. At best it is only a loose confederation, ever ready to fall in pieces, and powerless to resist the infection of false doctrine as well as to make any broad and united effort for the extension of the kingdom of Christ.

While these general features of our economy remain, as at the beginning, securing a beautiful harmony and balance in the elements of the constitution, the system, in its parts, has not been free from change. The equilibrium has not been destroyed, but it has been to some extent modified. No single element remains just as it was at the organization of the Church.

The change in the constitution of the Church has been nowhere more marked than in the legislative department. The General Conference, at first embracing all the elders, eliminated those who had not traveled four years, and at a later date restricted membership to delegates chosen from the body of elders; but the gravest departure from original Methodism was the introduction of lay delegates into the law-making body of the Church.

As we turn, however, to the executive branch of the government, we find there also changes of no inconsiderable importance have transpired. The Episcopacy, still holding an eminent place in our economy and in the affections of our people, has experienced a loss of power both positive and relative. The power remains, indeed, in the executive department, but has been transferred in some instances to other agents, whom the Bishop can reach only indirectly.

At the founding of the Church the Bishops, though distinguished from Mr. Wesley in many respects, inherited a larger share of his power than any other Church officers. Unlike him, however, they were deprived of all legislative and most judicial functions; they could not control the property of the Church, and even their executive powers were checked and guarded. Neither could the providential relations he sustained to the work pass over to them. But, at the same time, no superintendent, elder, or deacon could be chosen without their consent; no book could be issued by a preacher without their approbation, and the appeals of preachers and people were to be decided by them. But these important powers have been transferred to other parties.

With the decline of the Episcopal power, that of the Presiding Eldership has materially increased. In 1784 the elder had but little power, his labors being confined to a partial oversight of sections of the Church, and to the administration of the sacraments. A couple of years later the Discipline was so changed as to allow him to discharge some Episcopal duties in the absence of the Bishop; and in 1792 the office assumed its present form, though other duties have from time to time been attached to it.

The office of pastor also has grown in influence and importance with the growth of the Church. This relative growth has been attained while considerable subtractions, of a positive kind, have been made from it. The former judicial functions of the preacher have been transferred to other parties.

In closing, it may be proper to notice the extensive remodeling which the judicial department of the Church has undergone. From being the most poorly organized, this feature of our economy has come to be matured and completed. The extensive powers at first lodged in the hands of the chief executive officers have been passed over to regularly constituted courts, in which preachers and laymen are tried by their peers. The changes effected in this, as in all the other departments, being based on experience, have tended to secure real improvements and to establish the broad principles which underlie the system, and which have proved so beneficial in their effects in spreading pure and undefiled religion.

CONTENTS.

BOOK I.

REVISIONS OF THE FORM OF THE DISCIPLINE.

Chapter		Page
I.	Rules and Regulations prior to the Organization of the General Conference in 1792	15
II.	An Abstract of the Doings of the General Conferences	27
III.	An Outline of the Discipline of 1784 compared with the Large Minutes	66
IV.	The Arrangements of the Discipline	86

BOOK II.

REVISIONS OF THE TEXT OF THE DISCIPLINE.

PART I.

ORIGIN, DOCTRINES, AND RULES.

CHAPTER I.

ORIGIN, ARTICLES OF RELIGION, AND GENERAL RULES.

Section		
I.	Origin of the Methodist Episcopal Church	100
II.	Articles of Religion	101
III.	The General Rules	113
IV.	Slavery	115
V.	Baptism	120
VI.	The Lord's Supper	121
VII.	Rules relating to Marriage	121
VIII.	Concerning Dress	122

CHAPTER II.

THE MEMBERSHIP OF THE CHURCH.

I.	Of Receiving Members into the Church	123
II.	The Relation of Baptized Children to the Church	124

CHAPTER III.

MEANS OF GRACE.

I.	Public Worship	125
II.	The Spirit and Truth of Singing	126
III.	Classes and Class-Meetings	127
IV.	Bands	129
V.	Of the Sale and Use of Spirituous Liquors	131

PART II.

GOVERNMENT OF THE CHURCH.

CHAPTER I.

THE CONFERENCES.

SECTION		PAGE
I.	The General Conference	132
II.	The Annual Conferences	135
III.	The District Conferences	140
IV.	The Quarterly Conferences	142

CHAPTER II.

THE MINISTRY.

I.	The Examination of those who think they are moved by the Holy Ghost to Preach	147
II.	Rules for a Preacher's Conduct	148
III.	The Duty of Preachers to God, themselves, and one another	150
IV.	The Necessity of Union among Ourselves	152
V.	How we can employ our Time Profitably, when not Traveling, or engaged in Public Exercises	153
VI.	Of our Deportment at Conferences	154
VII.	Matter and Manner of Preaching	155
VIII.	Rules by which we should continue, or desist from, Preaching at any Place	155
IX.	Visiting from House to House, guarding against those Things that are so common to Professors, and enforcing Practical Religion	156
X.	The Method of Receiving Traveling Preachers on Trial	160
XI.	Manner of Receiving Traveling Preachers into Full Connection	161
XII.	Reception of Ministers from any branch of the Methodist Church and other Evangelical Churches	163
XIII.	Election of Bishops—their Duty	164
XIV.	Presiding Elders, and their Duty	168
XV.	The Election of Traveling Elders, and their Duty	171
XVI.	The Election of Traveling Deacons, and their Duty	172
XVII.	The Duties of those who have the Charge of Circuits or Stations	173
XVIII.	Supernumerary and Superannuated Preachers	180
XIX.	General Directions concerning Local Preachers	181
XX.	Local Preachers, and their Ordination	183
XXI.	Exhorters	184

Jenure 165

CHAPTER III.

STEWARDS.

Qualifications, Appointment, and Duties of Stewards 185

PART III.

ADMINISTRATION OF DISCIPLINE.

CHAPTER I.

BRINGING MINISTERS AND MEMBERS TO TRIAL, AND THE SETTLEMENT OF DISPUTES.

SECTION		PAGE
I.	The Trial of a Bishop	187
II.	Method of proceeding against accused Traveling Ministers or Preachers	188
III.	Proceedings against Preachers on Trial	192
IV.	The Trial of Local Preachers	192
V.	Trial of an Accused Member	194

CHAPTER II.

TRIAL OF APPEALS.

I.	Appeals of Traveling Ministers or Preachers	200
II.	Appeals of Local Preachers	202
III.	Appeals of Members	202

CHAPTER III.

RESTORATION OF CREDENTIALS OF ORDINATION.

I.	Credentials of those who have been Traveling Preachers	203
II.	Credentials of Local Preachers	203

PART IV.

EDUCATIONAL AND BENEVOLENT INSTITUTIONS.

I.	Education	204
II.	Sunday-schools and the Instruction of Children, (Cokesbury College)	205
III.	The Support of Missions	214
IV.	Of Church Extension	221
V.	Freedmen's Aid	226
VI.	Circulation of Religious Tracts	227
VII.	Printing and Circulating Books, Tracts, and Periodicals	227
VIII.	The Chartered Fund	248
IX.	Permanent Fund	250

PART V.

TEMPORAL ECONOMY.

CHAPTER I.

SUPPORT OF MINISTERS.

I.	The Support of Bishops and the families of deceased Bishops	251
II.	Support of Presiding Elders	253
III.	Support of Ministers and Preachers	253
IV.	Support of Superannuated Preachers	254
V.	Allowance	255
VI.	Local Preachers to have an Allowance in certain Cases	255

CHAPTER II.

RAISING SUPPLIES—PARSONAGES.

SECTION — PAGE

I. Methods for raising Supplies, for the Propagation of the Gospel, and making up the Allowance of Preachers 259
II. Building and renting Houses for the Use of Traveling Preachers 263

CHAPTER III.

CHURCHES AND CHURCH PROPERTY.

I. Building Churches 264
II. Trustees—their Appointment, Duties, and Responsibilities ... 266
III. Form for Conveyance of Church Property 269
IV. Trusteeship 272

CHAPTER IV.

BOUNDARIES OF CONFERENCES.

I. Mode of Determining Boundaries 273
II. Boundaries of Annual Conferences 273

PART VI.

THE RITUAL.

I. ORDER OF BAPTISM:—Ministration of Baptism to Infants 300
Ministration to such as are of Riper Years 304
II. RECEPTION OF MEMBERS:—Form for Receiving Persons into the Church after Probation 307
III. THE LORD'S SUPPER:—Order for Administration of the Lord's Supper 309
IV. MATRIMONY:—Form of the Solemnization of Matrimony 316
V. BURIAL OF THE DEAD:—Form for Burial of the Dead 320
VI. ORDINATION:
Form of Consecrating Bishops 322
Form of Ordaining Elders 327
Form of Ordaining Deacons 333
VII. LAYING A CORNER-STONE:—Form of Laying the Corner-Stone of a Church 335
VIII. DEDICATION OF A CHURCH:—Form for the Dedication of a Church 337
APPENDIX 341

HISTORY OF THE REVISIONS

OF THE

DISCIPLINE OF THE M. E. CHURCH.

BOOK I.

REVISIONS OF THE FORM OF THE DISCIPLINE.

CHAPTER I.

Rules and Regulations Prior to 1792.

The Methodist Societies grew up under the labors of John and Charles Wesley, who, from this circumstance, maintained from the first almost unlimited authority over them. John Wesley possessed unusual gifts for organization and ecclesiastical government, and hence when the great revival, produced through the labors of himself and his associates, brought about him unorganized masses of people, his genius was displayed in organizing them into societies, and in preparing rules for their government.

The first attempt at law-making resulted in the General Rules, prepared by the Wesleys in 1743, the most remarkable uninspired code for the regulation of a spiritual body on record. By these Rules the first Societies, as well as all the later ones in the various branches of the Methodist family, were governed. But as new exigencies arose in the development of their work, other provisions were made to meet them by the Conferences which were held yearly from 1744. These new regulations were at first published in the Minutes from year to year, and afterward collected together and issued in a corrected form in a work entitled "The Large Minutes." These, with the General Rules, constitute the Discipline of the English Methodists.

As those who originated the work in America were members of Mr. Wesley's Societies, they and the Societies they organized were governed by the same regulations, so far as

applicable to their changed circumstances; and to meet the new demands occasioned by their enlarging field and the unformed state of society, additional regulations were from time to time adopted by the Conferences. These, as in the case of the English Methodists, "were inserted in the Minutes of the Annual Conferences from year to year until 1784, when the Methodists in America ceased to constitute mere Societies," and were organized into a Church independent of Mr. Wesley and the British Methodists.

The first period, then, in the history of the American branch of Methodism, is that extending from 1766, when the first Society was organized in New York, to 1784, when the inchoate Societies became consolidated into a regular Church. During this period they were governed by Mr. Wesley through agents whom he sent over for that purpose, and by the "Large Minutes" and the Annual Minutes of the American Conferences. During this period these Minutes constituted the Discipline of the American Methodists. The Large Minutes will be given in connection with the Discipline of 1784. The portions of the Annual Minutes relating to Discipline, and designed to supplement the Large Minutes, are given in this chapter, save the fragments that have been transferred into the body of the work in the shape of foot-notes. The first Conference was held in Philadelphia in June, 1773.*

1. *Regulations of* 1773.

The Conference passed the following:

"*Quest.* 1. Ought not the authority of Mr. Wesley and that Conference to extend to the Preachers and people in America, as well as in Great Britain and Ireland?

Ans. Yes.

Quest. 2. Ought not the doctrine and discipline of the Methodists, as contained in the Minutes, to be the sole rule of our conduct, who labor in the Connection with Mr. Wesley in America?

Ans. Yes.

Quest. 3. If so, does it not follow that if any Preachers deviate from the Minutes, we can have no fellowship with them till they change their conduct?

Ans. Yes.

The following rules were agreed to by all the Preachers present:

1. Every Preacher, who acts in connection with Mr. Wesley and the brethren who labor in America, is strictly to avoid

* Prior to this date all their business was done in Quarterly Conferences, of which we have no records remaining. See Stevens' "History of the M. E. Church," vol. ii, pp. 11, 12.

administering the ordinances of Baptism and the Lord's Supper.

2. All the people among whom we labor to be earnestly exhorted to attend the Church, and to receive the ordinances there; but in a particular manner to press the people in Maryland and Virginia to the observance of this minute.

3. No person or persons to be admitted into our love-feasts oftener than twice or thrice, unless they become members; and none to be admitted to the Society meetings more than thrice.

4. None of the Preachers in America to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren.

5. Robert Williams to sell the books he has already printed, but to print no more unless under the above restrictions.

5. Every Preacher who acts as an Assistant to send an account of the work once in six months to the General Assistant."

2. *Regulations of* 1774.

The Conference was held in Philadelphia May 25, 1774, and passed the following:

"All the Preachers to change at the end of six months.

This Conference agreed to the following particulars:

1. Every Preacher who is received into full connection is to have the use and property of his horse, which any of the circuits may furnish him with.

2. Every Preacher to be allowed six pounds, Pennsylvania currency, per quarter, and his traveling charges besides.

3. For every Assistant to make a general collection at Easter in the circuits where they labor, to be applied to the sinking of the debts on the houses, and relieving the Preachers in want.

4. Wherever Thomas Rankin* spends his time he is to be assisted by those circuits."

* The General Assistant. Lee gives definitions of the terms employed to designate the different laborers of that day. "They stood in three grades: 1. *Helpers;* 2. *Assistants;* 3. *General Assistants.* The Helper was the young Preacher in each Circuit where there were generally two Preachers in a Circuit. The Assistant was the eldest Preacher in the Circuit, who had the charge of the young Preacher and of the business of the Circuit. The General Assistant was the Preacher who had the charge of all the Circuits and of all the Preachers, and appointed all the Preachers to their several Circuits, and changed them. His being called a General Assistant signified that he was to assist Mr. Wesley in carrying on the work of God in a general way."—*Lee's History*, p. 41.

The General Assistant was the Bishop of his time, or, as called at a later date, Superintendent. Prior to 1769 the Societies were managed by the Local Preachers, by whom they had been founded; but at this date the work had so enlarged that they asked for Preachers from England. In response to this call Mr. Wesley sent over Richard Boardman and Joseph Pilmoor, making the former General Assistant, which office he held till 1772. In 1771 Francis Asbury came to America, and in October, 1772, he was made "General Assistant in America," with power of

3. *Regulations of* 1775.

The Conference of 1775 met at Philadelphia May 17, 1775, and made the following Minutes:

"Thomas Rankin is to travel till the month of December, and then take a quarter in New York.

The Preachers in New Jersey to change in one quarter.

Webster and Cooper to change with Gatch and Watters at the end of six months.

The Preachers in Brunswick and Hanover to change as the Assistant thinks proper.

Thomas Rankin's deficiencies to be paid out of the yearly collection.

The Preachers' expenses from Conference to their Circuits to be paid out of the yearly collection.

A general fast for the prosperity of the work, and for the peace of America, on Tuesday, the 18th of July."

4. *Regulations of* 1777.

The Conference of 1776 met at Baltimore May 21, but passed no disciplinary orders. The Conference of 1777 met "at a preaching-house near Deer Creek, in Harford County, Maryland, May 20, 1777," and passed the following orders:

"*Quest.* 7. As the present distress is such, are the Preachers resolved to take no step to detach themselves from the work of God for the ensuing year?

Ans. We purpose, by the grace of God, not to take any step that may separate us from the brethren, or from the blessed work in which we are engaged.

Quest. 8. Has not the preaching of funeral sermons been carried so far us to prostitute that venerable custom, and in some sort to render it contemptible?

Ans. Yes. Therefore let all the Preachers inform every

supervision over all the Preachers and Societies. In 1773 Thomas Rankin came to America, and as the senior of Asbury, became General Assistant. As the progress of the Revolutionary war rendered it difficult for English Preachers to labor here, Rankin left America March 17, 1778. As Wesley was not able, in consequence of the war, to exercise any further supervision over the infant Societies on this continent, the Conference in 1779 appointed Francis Asbury as the General Assistant in America. As Mr. Wesley appointed no other General Assistant, Asbury was re-elected from year to year till 1784, when the Church was organized, and he was elected one of the Bishops. In his letter to the American Conference, dated September 10, 1784, Mr. Wesley appoints "Thomas Coke and Francis Asbury to be joint Superintendents over our brethren in North America;" but Asbury would not serve without an election by the Conference.

The Discipline of 1784 gives an exact definition of an Assistant as follows:

"*Quest.* 58. (40.) Who is the Assistant?

"*Ans.* That Preacher in each Circuit who is appointed from time to time to assist the Superintendent in the charge of the Societies and the other Preachers therein."

Society that we will not preach any but for those who we have reason to think died in the fear and favor of God."

5. *Regulations of* 1778.

The Conference of 1778 met at Leesburgh, Va., May 19, and made the following regulation:

"*Quest.* 8. What shall the Preachers be allowed for quarterage?

Ans. Eight pounds, Virginia currency."

6. *Regulations of* 1779.

The Conference was this year held in two sections. The first met in Kent County, Delaware, April 28, 1779, and the other at Fluvanna, May 18, 1779. The following are selected from their Minutes:

"No Helper to make any alteration in the Circuit, or appoint preaching in any new place, without consulting the Assistant.

Every Exhorter and Local Preacher to go by the directions of the Assistants where, and only where, they shall appoint.

Quest. 8. Why was the Delaware Conference held?

Ans. For the convenience of the Preachers in the northern stations, that we all might have an opportunity of meeting in Conference, it being unadvisable for Brother Asbury and Brother Ruff, with some others, to attend in Virginia; it is considered also as preparatory to the Conference in Virginia. Our sentiments to be given in by Brother Watters.

Quest. 9. Ought not every Traveling Preacher to meet the class wherever he preaches?

Ans. Yes, if possible.

Quest. 10. Shall we guard against a separation from the Church, directly or indirectly?

Ans. By all means.

Quest. 11. What shall be done with the children?

Ans. Meet them once a fortnight and examine the parents with regard to their conduct toward them.

Quest. 12. Ought not Brother Asbury to act as General Assistant in America?

Ans. He ought: 1. On account of his age; 2. Because originally appointed by Mr. Wesley; 3. Being joined with Messrs. Rankin and Shadford, by express order from Mr. Wesley.

Quest. 13. How far shall his power extend?

Ans. On hearing every Preacher for and against what is in debate, the right of determination shall rest with him, according to the Minutes.

In the same year, at the Conference in Virginia, the following:

Quest. 6. What shall be done with the Preachers who were upon trial last year?

Ans. To be continued till next Conference.

Quest. 7. Shall any Preacher receive quarterage who is able to travel and does not?

Ans. No.

Quest. 8. In what light shall we view those Preachers who receive money by subscription?

Ans. As excluded from the Methodist Connection."

7. *Regulations of* 1780.

The Conference was held in Baltimore, April 24, 1780. Their Minutes contain the following:

"*Quest.* 8. Shall all the Traveling Preachers take a license from every Conference, importing that they are Assistants or Helpers in connection with us?

Ans. Yes.

Quest. 9. Shall Brother Asbury sign them in behalf of the Conference?

Ans. Yes.

Quest. 10. Ought it to be strictly enjoined on all our Local Preachers and Exhorters that no one presume to speak in public without taking a note every quarter, (if required,) and be examined by the Assistant with respect to his life, his qualification, and reception?

Ans. Yes.

Quest. 11. Ought not all our Preachers to make conscience of rising at four, and if not, yet at five? (is it not a shame for a Preacher to be in bed till six in the morning?)

Ans. Undoubtedly they ought.

Quest. 12. Shall we continue in close connection with the Church, and press our people to a closer communion with her?

Ans. Yes.

Quest. 13. Will this Conference grant the privilege to all the friendly clergy of the Church of England, at the request or desire of the people, to preach or administer the ordinances in our preaching-houses or chapels?

Ans. Yes.

Quest. 14. What provision shall we make for the wives of married Preachers?

Ans. They shall receive an equivalent with their husbands in quarterage if they stand in need.

Quest. 15. Ought not our Preachers, if possible, to speak to every person, one by one, in the families where they lodge,

before prayer, if time will permit, or give a family exhortation after reading a chapter?

Ans. They ought.

Quest. 18. Shall we recommend our Quarterly Meetings to be held on Saturdays and Sundays when convenient?*

Ans. Agreed.

Quest. 19. Shall not the Friday following every quarter day be appointed as a day of fasting?

Ans. Yes.

Quest. 20. Does this whole Conference disapprove the step our brethren have taken in Virginia?

Ans. Yes.

Quest. 21. Do we look upon them no longer as Methodists in connection with Mr. Wesley and us till they come back?†

Ans. Agreed.

Quest. 22. Shall Brothers Asbury, Garrettson, and Watters attend the Virginia Conference, and inform them of our proceedings in this, and receive their answer?

Ans. Yes.

Quest. 24. What shall the Conference do in case of Brother Asbury's death or absence?

Ans. Meet once a year, and act according to the Minutes.

Quest. 26. What must be the conditions of our union with our Virginia brethren?

Ans. To suspend all their administrations for one year, and all meet together in Baltimore."

8. *Regulations of* 1781.

The Conference met at Choptank, Del., April 16, 1781, and adjourned to Baltimore the 24th of said month. The following items are selected from their Minutes:

"*Quest.* 1. What Preachers are now determined, after mature consideration, close observation, and earnest prayer, to preach the old Methodist doctrine, and strictly enforce the Discipline, as contained in the Notes, Sermons, and Minutes published by Mr. Wesley, so far as they respect both Preachers and people, according to the knowledge we have of them, and the ability God shall give, and firmly resolved to discountenance a separation among either Preachers or people?

Ans. [Here follow the names of thirty-nine Preachers.]

Quest. 2. Why was Conference begun at Choptank?

Ans. To examine those who could not go to Baltimore, and to provide supplies for the Circuits where the Lord is more immediately pouring out his Spirit.

* At first held on Tuesday.

† This refers to a partial separation which took place in Virginia on account of the ordinances.

Quest. 3. Is there any precedent for this in the economy of Methodism?

Ans. Yes. Mr. Wesley generally holds a Conference in Ireland for the same purposes.

Quest. 4. Should we take the Preachers into full connection after one year's trial, or would it not be better, after considering how young they are in age, grace, and gifts, to try them two years, unless it be one of double testimony, of whom there is a general approbation?

Ans. Yes.

Quest. 5. Shall any Assistant take a Local Preacher to travel in the Circuit, in the vacancy of Conference, without consulting Brother Asbury, or the Assistants near him, by word or letter?

Ans. No.

Quest. 6. If any former Assistant has had just cause for removing preaching from any house, should his successor return to it without consulting Brother Asbury, or the Assistants in the Circuits near him, and if it remains doubtful, leave it till next Conference?

Ans. Agreed.

Quest. 7. Ought not the Preachers to examine every person admitted upon trial for three months: first, whether they have been turned out; and if so, let them not be received without they have evidenced repentance, and can be generally recommended?

Ans. Yes.

Quest. 8. Ought not the Preachers often to read the Rules of the Societies, the Character of a Methodist, and the Plain Account of Christian Perfection, if they have got them?

Ans. Yes.

Quest. 14. Ought not every Assistant to give a circumstantial account of the Circuit, in writing, both of Societies and Local Preachers, with a plan, to his successor?

Ans. Yes.

Quest. 15. Ought not each Assistant to inform all our Societies in his Circuit of the sum that is to be made up for the Preachers' quarterage, exclusive of traveling expenses, and urge them to give according to their several abilities?

Ans. Yes.

Quest. 18. How many general fasts shall we have this year?

Ans. Four, as follows: The first Thursday in June, September, January, and April."

9. *Regulations of* 1782.

The Conference was "held at Ellis's Preaching-House, in Sussex County, Virginia, April 17, 1782, and adjourned to

Baltimore May 21." The following are selected from their Minutes:

"*Quest.* 11. What shall be done to revive the work?

Ans. Hold evening meetings, and preach in the mornings in places convenient.

Quest. 12. What shall be done to get a regular and impartial supply for the maintenance of the preachers?

Ans. Let every thing they receive, either in money or clothing, be valued by the Preachers and Stewards at Quarterly Meeting, and an account of the deficiency given in to the Conference, that they may be supplied by the profits arising from the books and the Conference collections.

Quest. 13. How shall we more effectually guard against disorderly Traveling Preachers?

Ans. Write at the bottom of every certificate: 'The authority this conveys is limited to next Conference.'

Quest. 14. How must we do if a Preacher will not desist after being found guilty?

Ans. Let the nearest Assistant stop him immediately. In Brother Asbury's absence let the Preachers inform the people of these rules.

Quest. 15. How shall we more effectually guard against disorderly Local Preachers?

Ans. Write at the bottom of the certificate: 'This conveys authority no longer than you walk uprightly, and submit to the direction of the Assistant Preacher.'

Quest. 16. By what rule shall we conduct ourselves toward the Preachers and people that separate from us?

Ans. Disown them.

Quest. 19. Do the brethren in Conference unanimously choose Brother Asbury to act according to Mr. Wesley's original appointment, and preside over the American Conferences and the whole work?

Ans. Yes.

Every Assistant Preacher must so order his Circuit that either himself or one of his helpers may travel with Mr. Asbury through his circuit."

10. *Regulations of* 1783.

The Conference was held again "at Ellis's Preaching-House May 6, 1783, and adjourned to Baltimore the 27th." The following items are selected:

"*Quest.* 9. How is this sum [for the support of the Preachers' wives] to be raised?

Ans. Let the Preachers make a small collection in all the Circuits.

Quest. 12. How shall we conduct ourselves toward any European Methodists should they come to this continent?

Ans. We will not receive them without a letter of recommendation which we have no reason to doubt the truth of.

Quest. 14. How many days of thanksgiving shall we have for our public peace, temporal and spiritual prosperity, and for the glorious work of God?

Ans. Two: the first Thursday in July and October.

Quest. 15. How many fast days shall we have?

Ans. Two: the first Friday in January and April.

Quest. 17. How is this money [for the Preachers' wives] to be raised?"

Ans. [The amount is then apportioned to the several Circuits.]

11. *Regulations of* 1784.

The Annual Conference of this year "began at Ellis's Preaching-House, Virginia, April 30, 1784, and ended at Baltimore May 28 following." This Conference touched on a variety of matters. Some have been selected for the body of this work, others appear below.

"*Quest.* 8. How shall we keep good order among the Preachers, and provide for contingencies in the vacancy of Conference and absence of the General Assistant?

Ans. Let any three Assistants do what may be thought most eligible, call to an account, change, suspend, or receive a Preacher till Conference.

Quest. 9. What can be done with those places we have long tried, and appear to grow worse every year?

Ans. If you are obliged to make use of such places to get to more valuable ones, appoint no public preaching, but only meet Society in the evening, or speak to the black people.

Quest. 21. How shall we conduct ourselves toward European Preachers?

Ans. If they are recommended by Mr. Wesley, will be subject to the American Conference, preach the doctrine taught in the four volumes of Sermons and Notes on the New Testament, keep the Circuits they are appointed to, follow the directions of the London and American Minutes, and be subject to Francis Asbury as General Assistant, while he stands approved by Mr. Wesley and the Conference, we will receive them; but if they walk contrary to the above directions, no ancient right or appointment shall prevent their being excluded from our Connection.

Quest. 23. How shall we more effectually appoint and keep days of fasting?

Ans. By writing upon every class paper, 'To be the first Friday after every Quarterly Meeting.'"*

* "All these Annual Conferences, and all subsequent sessions down to the organization of the General or Quadrennial Conference, were considered adjourned

12. *Regulations of* 1785.

The Christmas Conference was a General Conference, as it embraced the entire ministry, but irregular, as it did not become a part of the economy of the Church by assembling at stated periods in the future. It was a Convention assembled for the purpose of organizing the Church and establishing a constitution for the government of the body without any expectation of its recurrence. The Discipline provided in 1784 was designed to serve as a Constitution, to be supplemented by such statutory provisions from time to time as the Conferences might find necessary. In this irregular way the Church continued to legislate until the establishment of the General Conference in 1792. Hence it will be proper to notice the additions to our rules made in this interval in the Annual Conferences.

The Conference of 1785 is noted for the Suspension of the Rule on Slavery adopted in 1784. The first edition of the Discipline was also printed this year, and was bound with "the Sunday Service" and "the collection of Psalms and Hymns" sent over in sheets from London. The edition was issued from Philadelphia.

13. *Regulations of* 1786.

The edition of this year, printed in London, omits *Quest.* 23, on the use of "Spirituous Liquors;" the Rule on Slavery; that on Supplying Vacancies on Circuits, *Quest.* 64; and that on the Trial of Preachers, *Quest.* 63. "This appears to have been the last edition of 'the Sunday Service' for the use of the Methodists in America."* The psalms and hymns contained in it grew into the Hymn Book, and the Articles and Ritual, at first issued separately, were subsequently incorporated in the Discipline. "The Sunday Service" appears never to have been popular in the American Societies, and was laid aside the instant they were free from the direct supervision of Mr. Wesley.

14. *Regulations of* 1787.

By some this has been incorrectly classed as a General Conference. That Wesley ordered one, and that Dr. Coke came over to hold it, is true; but the plan was so warmly resisted by Asbury and his associates that Mr. Wesley's name was re-

meetings of the undivided ministry, held at different places, often widely apart, for the local convenience of the scattered itinerants. The enactments of no one session were binding till they had been virtually adopted at all the other sessions of the same ecclesiastical year, and had thus become the expression of a majority of the ministry."—*Stevens' Hist. M. E. Church*, vol. ii, p. 18.

* Emory.

moved from the Minutes by striking out the second question of the Discipline of 1784.* The Conference was simply annual, though much business was transacted, such as now pertains to the General Conference. But this does not prove it to have been a General Conference, as all such matters were then arranged in the Annual Conferences of other years as well as this.

The third edition of the Discipline was this year issued, for the first time, in sections, as arranged by Asbury, and the Superintendents were called Bishops. The Annual Minutes contain some regulations of a disciplinary kind, as those on the Colored People, Salaries of Preachers, Register Books for the Stewards, and Instruction of Children. The Discipline of this year contains new sections on Books, on Elders, on Deacons; regulates admission to Sacrament; makes provision for ordaining Bishops, for receiving Preachers in the interval of Conference, and omits the provision for Wives of Preachers.

15. *Regulations of* 1789.

Though a fourth edition of the Discipline was issued in 1788, no changes are known to have been made. The fifth edition of 1789 contains the Episcopal Address, the Articles, and the Doctrinal Tracts. The articles and tracts, though bound in the same volume, are separate. See the chapter on Arrangement. The provisions on trial were introduced. The Bishops might ordain Local Deacons; probation was extended to six months; the Preacher was to read the names of those received and excluded; and the section on Stewards was inserted; the Preacher was to account to the Stewards for all moneys.

16. *Regulations of* 1790.

The sixth edition was issued this year with the Articles and Tracts incorporated in the body of the work.

17. *Regulations of* 1791.

In the seventh edition of this year is found the section "on Bands."

* The whole question is ably reviewed by Stevens, "Hist. M. E. Church," vol. iii, p. 37.

CHAPTER II.

AN ABSTRACT OF THE DOINGS OF THE GENERAL CONFERENCES.

IN the General Conference of 1792 the Constitution of the Church was so far modified as to restrict the power to make "Rules and Regulations" to the General Conferences henceforth to be held quadrennially. Hence, in order to trace the gradual revision of the Discipline, it will be needful to examine the doings of those bodies, a brief abstract of which is given in this chapter. The brevity required precludes a minute examination; an outline, touching the main matters which possess an enduring interest, and which will guide the inquirer to fuller sources of information, in the General Conference Journals, is all that is here attempted. The index will render these materials available to even the casual inquirer. The references in this chapter are to the consecutive numbers of the Discipline, employed also in the second book of this work.

I. *Conference of* 1792.

"The first regular General Conference"* met in Baltimore November 1, 1792, Bishops Coke and Asbury presiding.

THE LEADING TOPICS.—The establishment of the General Conference as a mode of unifying the Church and the impending schism of James O'Kelley.

As the work was spreading, so that it was no longer possible for the Preachers to meet together every year, they naturally wished to devise some means to secure the future unity of the movement. The scattered and feeble Societies had been organized into a Church, but this even would prove of little avail without some means of concerted action by the entire body. To obviate the difficulty a "Council," composed of the Presiding Elders and the Bishops, was devised and introduced; but the concentration of such vast power in so few hands aroused suspicions, and elicited criticisms so severe that the plan fell dead at birth.

* The words of Asbury. The Conference of 1784 was irregular, partaking of the nature of a convention rather than an established body. It was convened for the purpose of organizing the Church, and its recurrence not anticipated. That of 1787 had less claim to be designated a General Conference; but in 1792 the General Conference became a part of the established economy of the Church.

The records of this Conference have not been preserved, and the account given above is necessarily gleaned from other sources, as Lee, Asbury, Ware.

The only other eligible plan seemed to be to call the whole body of Traveling Preachers together at stated intervals to consider and settle the business of the Connection. This was the first question of the hour. To settle it a large part of the Traveling Preachers had convened and united, as a means of attaining this end, in the adoption of the General Conference, to be held quadrennially, and to be composed of all the Traveling Preachers.

The disorganizing tendencies were represented by James O'Kelley, who desired the power to be retained in local bodies. In his view the Bishops should possess less power, their appointments, as with our English brethren, being subject to revision by the Conference. These correlated questions were hotly debated for a week, till in the end the good sense of the members was convinced that the only method of maintaining a consolidated Church with an itinerant ministry was the creation of a central body and the election of Superintendents with extensive powers, duly checked by the General Conference composed as above.

The result was so displeasing to O'Kelley (the Jeff. Davis of the Church) that he left the Conference, and very soon seceded from the Church, in order to organize the divisive elements gathered about him, which, however, only proved a rope of sand.

The Rules of the Conference required a two thirds vote to form new regulations for the Church, though a majority sufficed to change old ones.

THE REVISION OF THE DISCIPLINE.—The Episcopal Address was modified by the omission of "the Rigging House," and the insertion of the title to the tract on Baptism, and the date was "Baltimore, November 16, 1792." The sections on the Constitution of the Church and the Origin of Episcopacy were condensed into that on the Origin of the Methodist Episcopal Church (¶ 1). The provision on the General Conference was introduced (¶ 84) in the place of the Council,* giving to it the sole power of legislation for the Church. The section also contained provisions for District Conferences, to be organized and bounded by the Bishops as now, and to be composed of all the Traveling Preachers. The order of business was the same as that retained in the Annual Conference.

The Bishop was now to be elected by, and to be amenable to, the General Conference, and in the interval of Conference to be tried by a committee. Ceasing to travel would deprive him of office.

The Elders now took the name of Presiding Elders, to be

* For the origin and power of this body see the section on the "Circulation of Books," note.

appointed by the Bishops, with defined duties, and dependent on the people for support, the tenure of office being restricted to four years.*

The section on Traveling Elders was introduced, and their duties defined, while that on Deacons received the epithet "traveling." The Preacher was no longer required to meet the Leaders weekly; was not to believe evil of any one "without good evidence" (¶ 147); to avoid affectation (¶ 150); not to be received on trial without a recommend from the Quarterly Conference (¶ 202; not to leave his work (¶ 241); nor longer to be confined to sell "Kempis," etc.; to meet the men and women apart when "practicable;" to pay debts on houses of worship; to give "notes" to members, and to exclude members who do not pay their debts (¶ 345). The Local Preachers were not to speak without a license. The section on Preacher in Charge first appears this year; some of the provisions had existed in that on Deacons. The Preacher was not to print any thing without the approbation of Conference or one of the Bishops. The people were to be advised to discountenance all treats to candidates; the Preachers to read "Cure of Heart and Church Divisions" (¶ 178). The trial of a Preacher in the interim of Conference was to be reviewed by the Conference (¶ 320); the section took its title, and paragraphs on "improper" conduct and "erroneous doctrines" were introduced (¶ 324,326). The Lord's Supper could be received "standing or sitting" (¶ 41); a section on Public Worship was introduced (¶ 59); and the people urged not to employ "fugue tunes" (¶ 66).

The names of those received or excluded were to be read every quarter in class (¶ 265); the section on Bands revised; the term "unawakened" defined to be one not eligible to membership; the rule on "sowing dissension," and that on appeal of members, were introduced (¶ 341, 363).

The Ritual was now incorporated in the Discipline with some changes, and the Allowance made sixty-four dollars. The Book chapter was entirely recast. The Sunday Service is not named in the Discipline of this year.†

The number of members, 65,980; preachers, 266.

*This restriction was suggested by the troubles with O'Kelley, who had remained in the same section ever since the Church had been organized, and who was thus able to use his influence to distract the Church. This restriction, introduced at an earlier day, might have prevented the separation of this year.

† Lee says of this Conference, that the Preachers "came together with an expectation that something of great importance would take place in the Connection in consequence of that Conference. The Preachers generally thought that in all probability there would never be another Conference of the kind at which all the Preachers in the Connection might attend. It was generally thought this Conference would adopt some permanent regulations which would prevent the Preachers in future from coming together. This persuasion brought out more of the Preachers than otherwise would have attended."—Lee, *Hist.*, p. 177.

II. *Conference of* 1796.

The second General Conference of the Methodist Episcopal Church assembled in Baltimore, October 20, 1796, and was composed of 120 members. Bishops Coke and Asbury presided. The session was one of great harmony and spiritual prosperity. Number of members 56,664, a decrease of 9,316; preachers 313, an increase of 47. This decrease was the result of the O'Kelley troubles. The Minutes of this Conference were printed separately, and sometimes bound with the Discipline of 1792. The chief topics related to the economy of the Church, and those measures necessary to promote its harmony and vigor.

The DISCIPLINE was slightly revised. The Bishops' Address was retouched. The section on the "origin" of the Church, omitting the constitutional clauses, shows that the Church was organized at the request of the Societies in America (¶ 1).

Instead of the District Conferences, organized four years before, and found to be too restricted for the free circulation of the Preachers, several of these Districts were combined to form a yearly Conference (¶ 100), and the bounds were fixed. The Conferences were six: New England, Philadelphia, Baltimore, Virginia, Southern Carolina, and the Western. Those in full connection and those to be received were to attend Conference.

A Traveling Deacon was made eligible to the office of an Elder after two years (¶ 207); the Preacher in Charge was required to execute "our rules against all frauds" (¶ 294); the section on Local Preachers adopted (¶ 297); requiring for license a recommend from the Society and Quarterly Conference (¶ 297); four years of license for Deacon's Orders (¶ 302); and making provision for his trial (¶ 332); and support when in charge (¶ 483). Marriage with those of other Churches was not forbidden (¶ 46). To relieve "the distressed Preachers" the Chartered Fund was devised (¶ 463); and a form of deed to secure our Church property (¶ 508). The Book Establishment was to be supervised by a committee of the Philadelphia Conference; books were to be sold by the Preachers on commission; Agents to print by the advice of the Bishop and Philadelphia Conference. The section on Slavery was restored, and ample notes on all parts of the Discipline were appended by Coke and Asbury. This tenth edition of the Discipline is the only one containing the Notes.

The Rule on Slavery had been suspended since 1785.

III. *Conference of* 1800.

The prevalence of yellow fever in Baltimore occasioned the change of time of the Conference of 1800 to the spring, when the epidemic was less dangerous. Bishops Coke and Asbury presided.

Members of the Church, 64,894; preachers, 287; an increase of 3,543 members, and of 15 preachers.

As Bishop Coke spent most of his time in England, and the health of Asbury was greatly impaired, the Board was strengthened by the election of Richard Whatcoat. The Conference enjoyed the divine Presence in an eminent degree. Lee thought they "had never had so good a Conference;" Whatcoat estimates two hundred conversions during the session.

THE LEADING TOPICS.—Slavery, ministerial support, and changes in the Discipline.

THE REVISION OF THE DISCIPLINE.—The Discipline was read by Coke section by section, and changes made in order. A Preacher could now be a member of the General Conference only after having "traveled four years" (¶ 84).

The Annual Conference was required to elect a Secretary, who should send his record to the General Conference (¶ 112); to take collections for contingent expenses, and to make up the allowance of the Preachers; to pay its proportionable part of the salary of the Bishops.

The Preacher in Charge was to transmit to Conference a record of deaths, and to expel those convicted of non-payment of debt (¶ 346). The definition of "unawakened" was omitted; "accused" instead of "suspected" persons might be tried (¶ 336); and the duties of Preachers to the Book Room were defined. The meager compensation of the Preachers caused many to leave the traveling ministry. To remedy this the salary was raised to $100, and provision made for children and widows, and for the disabled the income of the Chartered Fund, the contributions of the effective Preachers, and public collections were to be employed. Societies advised to obtain houses for Preachers.

Preachers who held slaves were required to emancipate, and the Conferences to petition the Legislatures for emancipation. There were now seven Conferences. New York was added. The Rules on Education were omitted.

The Local Preachers were required to have their names enrolled on a class paper, and to attend class (¶ 298); to have nine instead of three to recommend them for orders; and vacancies in the Board of Trust of the Chartered Fund to be filled by the Philadelphia Conference in the interim of the General Conference.

The CONFERENCE REFUSED to sanction a delegated General Conference; a council to aid in making the appointments; the ordination of Local Elders; the election of Presiding Elders; and the exclusion of slaveholders.

IV. *Conference of* 1804.

The General Conference of 1804 met in Baltimore May 7–23, the three Bishops being present. John Wilson was chosen Secretary, and a list of the members, amounting to one hundred and twelve, is for the first time given. "Five are 'excepted,' as not entitled to vote, not having traveled four years."

The addresses of the British and Irish Conferences were read and replies prepared. At the request of the Wesleyans Dr. Coke was allowed to return to Europe, subject to recall by three Conferences, and to return by the next General Conference.

SLAVERY and the BOOK ROOM were the chief topics of debate.

The Discipline was revised item by item as read by Coke. The form was considerably changed by distributing the matter into two parts.

In the twenty-third Article, at the instance of Cooper, "the Constitution" is substituted for the "Articles of Confederation," and the States are declared to be "a sovereign and independent nation." The probation of a Preacher is to date from "the time he was received on trial in an Annual Conference;" and the four years necessary to entitle a Preacher to membership in the General Conference were to date "from the time he was received on trial in an Annual Conference." The boundaries were slightly modified.

The Presiding Elder was authorized to call a Quarterly Conference, composed of official members, "and none else;" forbidden to employ a Preacher rejected by the Conference; and required to have a record of the Quarterly Conference kept. In his absence from Conference a Bishop might appoint one of the Elders; or if no appointment be made, the Conference might choose one by ballot from the Presiding Elders.

The section on the Trial of a Bishop was so modified that complaints must be in writing. In making appointments he might allow a preacher to remain but two years, except "Presiding Elders, the General Book Stewards, the supernumerary, superannuated, and worn-out Preachers." The Preacher was no longer allowed to desist from traveling on the Bishop's certificate.

The Rules of a Preacher were so changed as to require him to conduct himself "prudently and cautiously with women;" marriage with the unawakened was to be "discouraged" in-

stead of "put a stop to," and those who violate the rules are "to be put back on trial" in place of being "expelled." The section on Slavery was retouched. The slaveholder was still urged to emancipate, but a failure to do so would not exclude him.

The Book Business was removed to New York, and Cooper and Wilson elected Agents. The New York instead of the Philadelphia Conference was authorized to fill vacancies in the Trustee Board of the Chartered Fund. The Preachers were forbidden to publish any book without submitting the manuscripts to their Conferences, and the paragraph requiring them to give an account of marriage fees was omitted.

The salary of the Book Steward was to be $600, and that of the Preachers was not to be made up if they had other resources. The children whose mothers were deceased were to receive pay for board. The clause requiring the Preachers to pay two dollars on admission to the Conference was omitted.

At this Conference strenuous efforts were made, but in vain, to locate the Book Room at Baltimore; to allow Local Preachers to be ordained Elders; to abolish the Presiding Eldership, and, on the failure of this measure, to make it elective.

V. *The Conference of* 1808.

The General Conference met at Baltimore, May 6–26, 1808, and was composed of one hundred and twenty-nine members. Asbury presided. Bishop Whatcoat had died, and Coke was in Europe, where he was desired to remain. The Conference complied with his request, allowing his name to stand on the Minutes, with a note stating that he resided in Europe. William M'Kendree was elected to the Episcopal office.

The leading questions related to the BOOK CONCERN, the CONSTITUTION OF THE GENERAL CONFERENCE, and SLAVERY. On a memorial from the New York Conference, seconded by New England, the Western and South Carolina Conferences, the General Conference became a delegated body with limited powers, as provided in the new chapter on that subject.

The chapter on the Circulation of Books underwent some changes. Daniel Wilson was elected Agent, with a salary of $750, his name to be placed in the Minutes, and not in the Discipline as heretofore. In sending books to Presiding Elders the Agents were to pay freight. Book Agents could hold office but eight years. The new Hymn Book prepared by Daniel Hitt was adopted, and one thousand dollars of the proceeds of the book funds appropriated to publish tracts.

The subject of Slavery excited much interest. All relating to the buying and selling of slaves was omitted, and the Annual Conferences were allowed to make their own regulations

on the subject. The section on Slavery was ordered to be stricken from the Disciplines printed for the South.

As to Salary, the term "allowance" was ordered to be substituted for it in the Discipline; the Conferences were permitted to adopt methods to raise the allowances of the Preachers, but in case they fail to do so the Church was not to be held responsible. The efforts to elect Presiding Elders; to farm the book business; and to omit all relating to slavery, failed.

Deacons were to be ordained on the recommendation of the Conference instead of the Elders; the form of the question, on admitting strangers to class, changed; lawsuits allowed when the case "requires or justifies it;" an appeal denied to those who absent themselves from the trial after due notice, and the consultation of the Pastor with the Stewards in cases of dispute between members was dispensed with.

VI. *Conference of* 1812.

The first delegated General Conference met at New York, May 1–22, 1812, and was composed of ninety members. Asbury and M'Kendree presided, and Daniel Hitt was chosen Secretary. The Episcopal Address was read by M'Kendree and filed, and subsequently referred to a select committee. Various committees were appointed.

There were nine Conferences; the bounds were considerably modified; three new ones added, namely, the Ohio, Tennessee, and Genesee, and one, the Western, omitted. The Bishops were allowed to organize another in the Mississippi Valley, but not to take territory from other Conferences without their consent. The Conferences were authorized to raise a fund for the support of the superannuated and supernumerary Preachers.

The Deed was so modified as to allow the Conferences to depart from the form; the word "ground" is changed to "land," and the words "and none other" omitted.

The Conference authorized the election of *two* Book Agents. Daniel Hitt and Thomas Ware were chosen. The Doctrinal Tracts were ordered to be omitted from the Discipline, and published in a separate volume. An address was issued to the Church. A clause excluding members for giving treats was ordered, but not inserted in the Discipline. The election of Presiding Elders failed (¶ 42 to 45), and the motion to establish a Book Room in the West.

THE CHANGES IN DISCIPLINE were few. The Conferences were to report locations and withdrawals, and were authorized to raise a fund for the superannuated.

The Preacher in Charge was to call a committee, before

whom the member not paying his debts should show cause why he does not.

Local Deacons were allowed, after holding a license four years, to be ordained Elders, and could be removed from office instead of expelled for neglect to meet in class.

The Stewards, who had hitherto been appointed by the Preacher, were to be nominated by him and chosen by the Quarterly Conference.

VII. *Conference of* 1816.

The second delegated General Conference, which assembled in Baltimore, May 1–24, 1816, was composed of one hundred and six members. Bishop M'Kendree presided, and Louis R. Fechtig was chosen Secretary. Asbury had died, and his remains were, by order of the Conference, transferred for re-interment to Baltimore, and a funeral service held by the Conference.

The chief questions that agitated the Conference related to SLAVERY, the LOCAL PREACHERS, and the EPISCOPACY.

The EPISCOPACY was strengthened by the election of Enoch George and Robert R. Roberts. The Bishops were ordered "to point out a course of study" for the younger Preachers preparatory to orders (¶ 225). Their salaries were to be estimated by the Book Agents and Book Committee at New York, and they were allowed in the interval of General Conference to form new Conferences.

The STEWARDS were made amenable to the Quarterly Conference (¶ 311).

SALARY.—The inadequacy of ministerial support had greatly interfered with the work by obliging some of the most efficient men to locate, while others were embarrassed with debt or want. To remedy the evil the Conference urged the Societies to secure parsonages (¶ 492); raised the allowance from $80 to $100, and ordered the appointment of Estimating Committees and meetings of District Stewards. The clause in the Discipline requiring that "surplus" be reported to Conference was omitted.

LOCAL PREACHERS.—The questions relating to Local Preachers were thoroughly canvassed, and the section on that subject revised. On removal to another Charge a Local Preacher was to procure a certificate from the Presiding Elder or the Preacher. He was forbidden to manufacture or retail spirituous liquors, and an allowance to the Local Preacher could be made only when appointed by the Presiding Elder (¶ 483).

The section on Preachers in Charge (¶ 288) was so changed as to take from him the power to license and renew the license of a Local Preacher, and to give him the sole power to license Exhorters.

The BOOK INTEREST was fully considered. The Agents and Editors were to be Preachers, and, by virtue of their appointments, members of the New York Conference, to which they were amenable for official conduct. Expenses of delegates were $1,419 75; collections, $731 39; the deficiency ordered to be paid by the Book Room. The Agents were to publish "as the state of the finances will admit and the demands may require" (¶ 431).

SLAVERY.—The paragraph giving to Conferences the right to regulate the subject was omitted, and slaveholders were made ineligible to office where the laws of the State will allow "emancipation, and permit the liberated slave to enjoy freedom."

The CONFERENCES were now eleven. The Missouri and Mississippi were new, the others slightly modified. The term "Connection" was in all places in the Discipline substituted by "Church," "community," or "itinerancy," as the case might require.

An effort was made to elect the Presiding Elders by giving the Bishops the right to nominate; to give the veto power in a Quarterly Conference on license to the Presiding Elder; to obtain for Local Preachers representation in the General Conference; a right to stipulate for salary, and govern in the local Church; and to relinquish our hold on Canada. These movements all failed.

The next General Conference was to be composed of one member for every "seven," instead of "five," members of the Annual Conferences.

EDITORS OF THE DISCIPLINE.—William Phoebus, N. Bangs, D. Hitt.

VIII. *Conference of* 1820.

The third delegated General Conference met at Baltimore, May 1–27, 1820, Bishops M'Kendree, George, and Roberts presiding. A. M'Caine and T. Mason, Secretaries.

The ELECTION OF PRESIDING ELDERS and the STATUS OF THE LOCAL PREACHERS were the leading questions.

The BISHOPS were mildly censured for allowing Presiding Elders to retain Preachers more than two years in the same charge. They were associated with the Book Agents and Editors to issue the Discipline. Joshua Soule was elected to the Episcopal office, but refused to be ordained because they had voted to elect Presiding Elders. The Episcopal Address refers to the Episcopacy, Local Preachers, training of children, slaves, missions, and spirituous liquors, with notices of Churches and Conference boundaries.

The LOCAL PREACHERS, hitherto excluded, were now admitted as spectators of the General Conference, and provisions were made for a District Conference (¶ 113).

THE CONFERENCES.—They now numbered twelve, Kentucky being new. Canada is retained, and a note appended to the Twenty-third Article of Religion defining our views of civil authority. The Conference encouraged education, and recommended the establishment of an academy in each Conference, the first utterance of the Conference on the subject since the burning of Cokesbury. The Conferences were urged to petition the General Conference to give the veto power to the Bishops in case of unconstitutional action.

PREACHERS IN CHARGE were "to renew tickets to regulate the Bands" (¶ 254); the number of Stewards to be seven instead of five.

John Emory was elected a delegate to the Wesleyan Conference to renew the fraternal relations suspended since the departure of Dr. Coke, and he was cordially received, and the sentiments of the American Conference reciprocated.

The MISSIONARY SOCIETY, just organized, was adopted, and the Constitution revised.

The PUBLISHING HOUSE was still in debt, but authorized to build; a new Hymn Book was authorized, and the House to be incorporated. The book list was enlarged, as the Agents were now allowed to issue any new work by vote of the Book Committee. N. Bangs and T. Mason were chosen Agents for New York, and Martin Ruter for Cincinnati, on salaries ranging from $800 to $1,200. For expenses of delegates the Conference drew on the Book Concern for $1,000, and ordered that in future each Conference meet its own expenses.

CHANGES IN DISCIPLINE related chiefly to the Book Concern in giving more liberty to Agents, and in establishing an agency at Cincinnati; to the mode of appeal (¶ 352); to Church building, requiring deed, the raising three fourths of the money, and free seats (¶ 497); to the number of Stewards; to the District Conference, omitting the paragraphs not in harmony with it; to the Twenty-third Article; to the appointments allowing the Bishops to continue more than two years teachers in our institutions and missionaries among the Indians.

The Conference ordered the election of Presiding Elders, and then at a later date suspended the rule in deference to J. Soule. The Bishop was to nominate three times the number needed, and from these the Conference was to select, and those chosen were to have a voice in the Cabinet. The Conference refused to allow the location of a Preacher without his consent.

IX. *Conference of* 1824.

The fourth delegated General Conference met at Baltimore, May 1–28, 1824, Bishops M'Kendree, George, and Roberts

presiding; John Emory, Secretary. Members, 125. Richard Reece and John Hannah came as fraternal delegates from England.

The EPISCOPAL ADDRESS notices the dearth of revivals, the poor health of the Bishops, the boundaries of Conferences, the Book Room, and the District Conferences.

The causes of missions and education were warmly commended, and the thirteenth article of the Constitution of the Missionary Society was changed. Each Annual Conference was required to appoint a committee on missions when any exist in its bounds.

The Committee on Itinerancy notice the neglect of class, inadequate salaries, and want of uniformity in public worship.

SLAVERY.—Those holding slaves were urged to teach them to read the Bible; to allow colored Preachers the privileges of the Quarterly Conferences, and the Annual Conferences allowed to employ them to travel.

THE PUBLISHING HOUSE.—The Agents were not allowed to issue books on their own account; were to reduce the debt, which was $48,000. Expenses of delegates, $4,816 50; deficiency $2,408, which was ordered to be paid by the Book Agents despite the vote of four years ago. Agents—Bangs and Emory at New York; Martin Ruter in the West.

CHANGES OF DISCIPLINE.—The instruction of the young was commended, and the Preachers required to instruct the children (¶ 372); Sunday-schools to be formed, and the Catechism to be employed; in case of neglect by a District Conference, the licenses, etc., to be obtained from Quarterly Conference; Minutes of the District Conference to be taken and credentials of Local Preachers required when expelled (¶ 365); the Ritual to be used in administering the ordinances, (¶ 63); the allowance to the wives of Preachers not to be made when they marry after joining Conference; collection to defray expense of delegates (¶ 275); the Book Agents at New York to estimate the salary of the Bishops; the people of color granted privileges in Church and Quarterly Conference; section on Slavery.

The Conferences had increased to seventeen in place of twelve, Holston, Maine, Memphis, Illinois, and Pittsburgh being new. The bounds of others modified.

The Conference refused to sit with open doors; to grant Lay Delegation, though it issued an address to the people containing arguments against it; to relinquish Canada; and to indorse colonization.

Joshua Soule and Elijah Hedding were elected to the Episcopal office, and the suspension of the vote in regard to electing Presiding Elders was continued.

Editors of the Discipline—N. Bangs, D. Ostrander, P. P. Sandford.

X. *Conference of* 1828.

The fifth delegated General Conference met at Pittsburgh, May 1–24, Bishops M'Kendree, George, Roberts, Soule, and Hedding presiding. Members, 160. Martin Ruter, Secretary. Members of the Church, 381,997; ministers, 1,576.

LEADING TOPIC.—Lay Delegation.

The EPISCOPAL ADDRESS alludes to extensive revivals, missions and Sunday-schools, the right of appeal, and the failure to send a delegate to England four years before.

APPEALS.—Joshua Randall, of New England, expelled for false doctrine, Conference decision was affirmed; William Houston, of Baltimore, reversed; D. B. Dorsey, of Baltimore, expelled for agitating on the lay question, decision affirmed; William C. Pool, of Baltimore, for the same, affirmed; Joseph Crawford, of New York, expelled, affirmed; and that of William Cunningham was not admitted.

The Canada Conference was relinquished by mutual consent of the parties.

THE PUBLISHING INTERESTS.—Canada was to have books at fifty per cent. discount till 1852. Agents—John Emory, Beverly Waugh; Agent at Cincinnati, Charles Holliday; Editor of the Advocate, N. Bangs. Expenses of delegates, $7,671 36; deficiency, $3,741 50, ordered to be paid by the Book Agents.

The vote of 1820 in favor of electing Presiding Elders was rescinded; the character of Bishop Hedding, aspersed in "the Mutual Rights," was vindicated; the cause of temperance was sanctioned, and our people urged to aid it in the use of all proper measures; and the Colonization Society indorsed, Methodist Bible and Tract Societies were formed.

William Capers was sent as a Fraternal Delegate to England.

CHANGES IN THE DISCIPLINE.—The boundaries of the Conferences were slightly changed. The Bishop might appoint for more than two years the Editor of the Christian Advocate and the Preacher at New Orleans; a majority in a District Conference was made a quorum, and a recommend from the Society required before the District Conference can give a license; to "receive a present" was changed to "make a charge" (¶ 40); "may remain on trial" changed to "may be borne with" (¶ 340); trustees were required to report to Quarterly Conference (¶ 507); the orphans of Preachers were allowed the same as the children of living Preachers; the Stewards were required to provide houses for the Preachers (¶ 494); Conference Missionary Societies recommended, and the duty of the Bishop

in regard to missions defined; the old system of selling books on commission was abolished, and all clauses relating to it omitted and others inserted in the section on Books (¶ 458).

The Conference refused to elect Presiding Elders; to investigate the treatment of slaves; to condemn Masonry; to censure the views of Bishop Soule contained in his sermon before the South Carolina Conference, and to allow Lay Delegation. The last topic was debated at length, and the main arguments in favor answered in an able report by John Emory.*

XI. *Conference of* 1832.

The sixth delegated General Conference met in Philadelphia, May 1–28, 1832, Bishops M'Kendree, Soule, and Hedding presiding. Bishop George had died. Thomas L. Douglas and Charles A. Davis elected Secretaries. Members, 197. Members of the Church, 513,114; ministers, 2,010: increase of members in the four years, 131,117; ministers, 434.

The EPISCOPAL ADDRESS notices extended revivals; the allaying of "the reform" agitation; the general satisfaction of our people with the government of the Church; the benevolent causes; Conferences formed by the Bishops; our literary institutions, and disciplinary changes needed. The Episcopal Board was reinforced by the election of John Emory and J. O. Andrew.

APPEAL.—Ignatius H. Tackett, of Pittsburgh, case remanded.

The Report on Education notices the various academies and colleges, and urges the importance of education.

The cause of Missions was receiving a new impetus from the opening fields in Africa and Spanish America, and among the Indians and people of color, and the Bishops were asked as soon as able to send laborers.

CONFERENCES. — Six new ones were organized, namely: Troy, New Hampshire, Oneida, Alabama, Georgia, and Indiana, and the bounds of others modified.

The Canada brethren asked for a division of the Book Concern. The resolutions of 1828 were reaffirmed.

The cause of Temperance was also commended.

THE PUBLISHING INTERESTS.—The expenses of delegates were $12,713 56; the deficiency of $5,222 17 was ordered to be paid by the Book Agents. T. Mason and B. Waugh Agents at New York, and Charles Holliday at Cincinnati; T. Merritt, Editor of the Advocate, and N. Bangs, of the Quarterly Review. Depository at New Orleans.

*The reports of the General Conferences 1820–40 are not published in the Journals. They will be found in Bangs' History and the Christian Advocate. They ought to be printed with the Journals, as the Journals without them are not intelligible.

CHANGES IN THE DISCIPLINE.—They changed the Sixth Restrictive Rule (¶ 99); the Bishops were allowed to appoint agents for our Literary Institutions and Colonization when asked by an Annual Conference, and the Bishops' salaries were to be estimated by a committee appointed by the Conference within whose bounds they may reside. They could appoint for more than two years the Editor of the Advocate, "Preachers to people of color and on foreign station," and to a seminary of learning "not under our care." The Presiding Elders were required to promote the causes of Sunday-schools and Missions, "publication of Bibles, Tracts, and Sunday-school Books." Class collections were required (¶ 487), and Annual Conferences authorized to devise measures to raise money for Superannuated Preachers (¶ 488). In the section on Missions the second paragraph was replaced, and in that on the Circulation of Books the Book Committee was newly organized; Agents were not allowed to publish books for themselves; the Agents were to secure the premises in Mulberry-street, and to open a Depository at New Orleans. A few other verbal changes were made.

Editors of the Discipline—D. Ostrander, N. Bangs, and Beverly Waugh.

The Conference refused to change the proviso of the Restrictive Rule; to sanction the leaving a Preacher without an appointment; and to examine the question of secret societies.

XII. *The Conference of* 1836.

The seventh delegated General Conference met at Cincinnati, May 1-27, Bishops Roberts, Soule, Hedding, and Andrew presiding. M'Kendree and Emory had deceased; Waugh, Morris, and Fisk elected. Thomas L. Douglas and T. B. Sargent, Secretaries. Members of Conference, 147. Members of the Church, 652,528; preachers, 2,758; gain of members during the quadrennium, 139,414; of preachers, 748.

William Lord was a representative from the Wesleyans, and William Case from Canada. Wilbur Fisk was appointed to visit England.

PUBLISHING INTERESTS.—Expenses of delegates, $10,359; deficiency of $1,282 ordered to be paid by the Book Agents. Agents at New York, Lane & Mason; at Cincinnnati, Wright & Swormstedt. C. Elliott, Editor Western Advocate; S. Luckey, Editor Advocate; and N. Bangs, Missionary Secretary.

The MISSION spirit was rekindled. The Constitution of the Society was recast; a Conference established in Africa; provision made to enter China; and some changes in the Discipline on the subject were effected.

CONFERENCES were to divide their property when divided.

Number, 29; a gain of 7. The new ones were Black River, Erie, Liberia, Michigan, New Jersey, North Carolina, and Arkansas; and some modifications were made in the bounds of others.

The Canada brethren still claimed a part of the proceeds of the book sales. The last Conference, holding a constitutional change necessary to allow it, referred the question to the Annual Conferences, which voted adversely, 758 to 599. The Conference now agreed to give them a discount of fifty per cent. on the General Catalogue, and eighteen on the Sabbath-school list, to continue till 1852. Thus ended a long struggle.

The leading topic was Slavery. Many petitions were received. Those from Westmoreland complained of the Baltimore Conference for excluding the petitioners from office and ordination on the ground of their being slaveholders. The General Conference decided that such complaints were not well founded, as the granting or withholding of these favors was optional, and the motives of members of Conference could not be alleged as ground of action against them.

During the sitting of the Conference a couple of the New England members lectured on Slavery, which elicited a vote of censure against them, and of the condemnation of abolitionism. The Conference "disclaims any right, wish, or intention to interfere in the civil and political relations between master and slave." The leading participants in this debate were Orange Scott and William Winans.

CHANGES IN THE DISCIPLINE.—The ratio of representation was changed to twenty-one (¶ 84), and to allow this the Second Restrictive Rule was changed. The Bishop was allowed to continue more than two years in the same Charge the Editors and Agents at Cincinnati, the Missionary Secretary and Sunday-School Agents (¶ 219).

The Missionary Secretary was made amenable to the New York Conference; missionaries were not to interfere with the Wesleyans; persons selected for mission work could be ordained before "their probation ends" (¶ 250); the Annual Conference was to supervise domestic missions; missionaries were to take collections in missions, and candidates for admission to state whether willing to become missionaries (¶ 205).

The clause on "putting back on trial" for marriage (¶ 44) was omitted; "give no tickets" was changed to "receive none into the Church" (¶ 44, 72–83); and the Pastor was required to read the names of those received and excluded (¶ 265).

The section on Local Preachers was modified by omitting all relating to District Conferences, and in the trial of Local Preachers a distinction was made in the offense as a Crime (¶ 3 2) or Improper Conduct (¶ 334).

The regulation in regard to Allowance of those married

under four years was omitted, and the clauses on "Allowance" condensed. The Stewards were required to apportion the moneys to be raised (¶ 309), and the Annual Conference to appoint an Estimating Committee for the Bishops (¶ 473).

The BOOK COMMITTEE was rearranged; provision was made for erecting a building in Cincinnati; the Depository at New Orleans was discontinued, and arrangements made for the Editors and Publishing Committees of the several papers. No more Depositories were to be opened, and the salaries of Editors and Agents were to be estimated by the Book Committee.

After some debate the Conference refused to elect a Bishop for Africa; to change the section on Slavery; or to give any countenance to the agitation on the Slavery Question.

XIII. *Conference of* 1840.

The eighth delegated General Conference met in Baltimore, May 1–June 3, 1840, Bishops Soule, Roberts, Hedding, Waugh, and Morris presiding. John A. Collins was chosen Secretary, and J. B. Houghtaling and T. B. Sargent were chosen Assistants. Members, 128; members of the Church, 795,445; preachers, 3,687; increase, 32,917 members and 927 preachers.

The TOPICS OF CHIEF INTEREST were Slavery and those questions relating to Church authority growing out of it.

FRATERNAL DELEGATES.—From the Wesleyans in England, Robert Newton; from the Wesleyans in Canada, Joseph Stinson, John and Egerton Ryerson, John Howard, and M. Richey. Bishop Soule was sent to England and Bishop Hedding to Canada as delegates.

The Bishops' Address was lengthy, and treated of current topics. After alluding to the rise and progress of Methodism, it refers to the divine call to the ministry; the duty of the General Conference to devise measures of progress; deprecates the agitation on the subject of slavery; defines the constitutional powers of the General Conference; commends our educational interests, but not the establishment of theological schools; invites attention to the need of a course of study; to the cause of missions, and to some needed changes in the Discipline.

THE CONFERENCES.—Thirty-three; four new ones—Providence, Memphis, Texas, and North Ohio; while the boundaries of some others were modified.

APPEALS.—D. Dorchester, of New England, censured by his Conference for refusing to put motions not constitutional or germain, and for adjourning a Quarterly Conference without vote of the members, reversed; J. V. Potts, of Philadelphia, location, reversed, then reconsidered and remanded; Job Wil-

son, of Pittsburgh, reversed; James Smith, of Philadelphia, remanded; James Scott, of New Hampshire, location, reversed; Silas Comfort, of Missouri, condemned for admitting colored testimony against a white member, was sustained, but on reconsideration the case was not entertained. In this connection a resolution was offered by Ignatius A. Few "that it is inexpedient and unjustifiable" to permit a colored person "to give testimony against white persons in any State where they are denied that privilege in trials at law," and adopted. As this caused great uneasiness, a series of resolutions were passed, stating that by this resolution it was not designed to declare that it is inexpedient for colored persons to give testimony in States where the courts allow it, or that it is expedient in the Slave States, or to express any distrust of our colored members. These last were offered by Bishop Soule. The complaint of Local Preachers from Westmoreland that the Baltimore Conference refused ordination on the sole ground of slaveholding was not entertained, and yet the Committee, unlike the one four years before, thought the alleged obstacle ought to be no bar to ordination. The Colonization Society was also highly commended.

BOOK CONCERN.—Agents at New York, T. Mason, G. Lane; at Cincinnati, J. F. Wright, L. Swormstedt. Editors—Quarterly Review, G. Peck; Christian Advocate, Thomas E. Bond; Western Advocate, C. Elliott; Christian Apologist, W. Nast; Ladies' Repository, L. L. Hamline; Southern Christian Advocate, W. M. Wightman; Richmond Advocate, L. M. Lee; and Southwestern, C. A. Davis. Missionary Secretary, N. Bangs. Depositories were opened at Charleston, Pittsburgh, and Boston. Moneys obtained from the Book Room can only be appropriated to the support of the Preachers.

An Annual Conference cannot withhold Connectional moneys from a superannuated Preacher, or refuse a location to a member in good standing, and in examination of character the Elders should retire.

Expenses of Delegates, $9,170 20; deficiency, $1,061 72, and Book Concern ordered to pay it.

CHANGES IN DISCIPLINE.—The chief changes were as follows: The insertion of a section on Receiving Ministers from Other Denominations (¶ 209); Instruction of Children was recast (¶ 372); the Bishop was allowed to appoint for more than two years to Literary Institutions and "Military Posts," etc. (¶ 219); to unite two or more Circuits or Stations for Quarterly Conference purposes (¶ 226); to decide all questions of law in an Annual Conference (¶ 224); and to adjourn a Conference when the legitimate business is transacted, as also to refuse to put a motion which he may regard as unconstitutional or not germane to the business. The same privilege

was also allowed a Presiding Elder in a Quarterly Conference. "Without leave of Presiding Elder" omitted in section on Receiving Preachers, "and religious" inserted in the Episcopal Address. "Distressed" changed to "deficient" in the section on Books. The section on Missions provides for three Secretaries, one in the West, and one in the South, in addition to the one at New York, and that on Books is considerably modified. A Preacher can be received into full connection only after he has been on trial two years "in the regular itinerant work." Supernumeraries who refuse to attend to their work not allowed to exercise their functions.

Some other topics were discussed, but did not prevail, such as the extension of the pastoral term to three years; the right of a Conference to locate a Preacher without his consent; the limit of the Bishop's power of transfer; the giving an accused member a voice in the selection of a committee; the allowance of the President of a Conference to refer a case to a higher body for adjudication; Lay Delegation; moderate Episcopacy and the election of Presiding Elders; a Bishop for Africa, and the restoration of Mr. Wesley's rule on Temperance to the General Rules.

XIV. *Conference of* 1844.

The ninth delegated General Conference met in New York, May 1–June 10, 1844, Bishops Soule, Hedding, Andrew, Waugh, and Morris being present. Bishop Roberts had died. Thomas B. Sargent, James B. Houghtaling, and W. Kenney were chosen Secretaries. Members of the Church, 1,171,356; preachers, 4,621; increase of members, 475,911; of preachers, 934.

The LEADING TOPIC: slaveholding in the ministry.

Fraternal relations were maintained with the Wesleyans of England and Canada and the Evangelical Association.

The EPISCOPAL ADDRESS notices the death of Bishop Roberts; the itinerant system as related to Bishops, Presiding Elders, Pastors, Circuits, the local tendencies, and the term of ministerial service; education in schools and by the press; and Romanism.

APPEALS.—The subject of slavery came before the Conference in the appeal of Francis A. Harding, of the Baltimore Conference, expelled for holding slaves through his wife, the decision of the Annual Conference being affirmed, 117 to 56; Bradford Frazee, of Michigan, for location, reversed; Luman H. Allen, of North Ohio, suspended, affirmed; William Houston, of Baltimore, for location, reversed; J. S. Lent, of Genesee, for location, affirmed.

The QUESTION OF SLAVERY overshadowed every other. Petitions flooded the Conference in favor of rescinding the resolutions of 1840 on the testimony of colored persons, of

excluding slavery from the Episcopacy, and from the Church itself. The obnoxious resolutions were rescinded. In the mean time it was found that Bishop Andrew held two slaves by inheritance, and had obtained others through marriage. A resolution was offered by A. Griffith that he be requested to resign, but a substitute finally passed requesting him "to desist from the exercise of his office so long as this impediment remains." A postponement was proposed to the next General Conference by the Bishops, which failed, when Dr. Capers proposed to organize two General Conferences, for the North and South, which also failed.

The Southern delegates entered their protest, and a new statement of the case was prepared by a committee appointed for the purpose; but all efforts at pacification were in vain; the storm so long lowering in the distance had burst in violence on the Church, and all the issues were to be met. A committee of nine was appointed, which drew the scheme or Plan of Separation that resulted in the division of the Church.

The MISSION CAUSE received a due share of attention. The Bishops were allowed to form German Districts; Dr. Nast was sent to Germany; the Constitution of the Society modified, and a plan devised for raising money by encouraging the organization of auxiliary societies, and defining the duties of Presiding Elders and Pastors.

The observance of the Sabbath was urged, and the Preachers required to preach on it.

The PUBLISHING INTERESTS were reviewed. The periodicals were continued, and the Northern Advocate was adopted. The Book Agents and Editors were allowed to select their Conferences for membership; were required to build in Cincinnati; to reduce the price of books as far as possible; to abbreviate obituary notices.

The expense of the General Conference was $9,467 75, and a surplus of $143 22 was paid to the Book Agents, which, together with former collections, nearly balanced the accounts of the preceding General Conference.

The SUNDAY-SCHOOL DEPARTMENT was to be managed by an Editor; the Constitution was changed, and schools asked to contribute.

The CONFERENCES now numbered forty. Vermont, North Indiana, Indian Mission, West Texas, and Florida were new; a few of the old ones modified.

CHANGES IN THE DISCIPLINE.—"Bibles and Bible Societies" was inserted in the order of Conference business; the Bishop was not allowed to continue a Preacher in the same Charge more than two years in six, nor in the same city more than four years in succession, nor return him till he had been absent six years (¶ 219); nor to reappoint a Presiding Elder

to a District till he had been absent six years (¶ 230). The Presiding Elder was required to report to the Conference the names of Preachers who refused to obey the rules (¶ 236). The course of study was extended to four years, and to be prescribed by the Bishops only (¶ 225); the Preacher was to secure contributions in the schools (¶ 372); and the estimate of the salary of a Bishop was to be submitted to the Conference. The section on Missions was recast (¶ 379), and that on Books modified in regard to Editors and Agents and the salaries of the several departments or establishments. A change of the Sixth Restrictive Rule was recommended to the Conferences.

ELECTIONS.—Bishops: E. S. Janes and L. L. Hamline. Book Agents at New York: G. Lane and C. B. Tippett; at Cincinnati, Swormstedt and Mitchell. Editors: Quarterly Review, George Peck; Advocate, Thomas E. Bond; Missionary Secretary, Charles Pitman; Ladies' Repository, Edward Thomson; Western Advocate, C. Elliott; Apologist, W. Nast; Richmond Advocate, L. M. Lee; Southern Advocate, W. M. Wightman; South-western, J. B. M'Ferren; Northern, N. Rounds; Sunday-School Advocate and Books, D. P. Kidder.

Editors of the Discipline, G. Peck, N. Bangs, T. E. Bond.

XV. *Conference of* 1848.

The tenth delegated General Conference met at Pittsburgh, May 1–June 1, 1848, and was composed of one hundred and fifty-one members, Bishops Hedding, Waugh, Morris, Janes, and Hamline presiding. J. M. Trimble, J. T. Peck, John Fraser, and L. A. Eddy, Secretaries. Members of the Church, 639,066; preachers, 3,841; decrease of members, 532,290; of preachers, 780.

The LEADING TOPICS relate to the issues with the Church South, and the enlargement of the work.

The PASTORAL ADDRESS notices the improvement of the Church; admonishes the people to maintain her purity by discipline, observance of the Sabbath, education of our children, and temperance; and touches on the troubles growing out of the separation.

APPEALS.—Ezra Sprague, of Troy, expelled, the case remanded; John W. Osborn, of Baltimore, expelled, remanded; D. B. Sniffen, of Oneida, expelled, affirmed.

The administration of the Bishops was approved in the case of J. N. Maffit, as also that of the Preacher at Centenary Church, Brooklyn, Rev. B. Griffin, who maintained his right to the pulpit against the trustees.

Fraternal relations were maintained with the Wesleyans of England and Canada.

The five hundred dollars due the Missionary Society from the Wyandottes was relinquished; the separation of the Domestic

and Foreign work disapproved, but an Annual Conference allowed to maintain a Domestic Society by a two thirds vote; and smaller appropriations to Liberia were recommended.

The resolution of 1840 on the Westmoreland case, maintaining that slaveholding is no bar to orders or office in the Church, was rescinded.

The importance of Christian education was recognized; the various institutions of the Church were noticed, and commended to the patronage and support of our people. The Trustees of the Chartered Fund were authorized to apply to the Legislature of Pennsylvania for such a change in their Charter as would allow them to increase their property and to fill vacancies in their Board.

PUBLISHING INTERESTS.—The Agents were allowed to sell houses in Crosby-street, to open Sunday-school Depositories in each Conference, and to regulate the discount. The Editors were forbidden to take extra pay for literary productions, as they were expected to devote their whole time to their work. Their traveling expenses were to include only those of moving to their places and those incident to visiting the Conferences. The Book Committee was formerly composed of Editors and six ministers chosen by several Annual Conferences; it was now to consist of seven Traveling Ministers chosen by the General Conference; that at the West also of seven chosen in the same way. The Depositories in the South were closed up, and the interchange of books and plates between New York and Cincinnati was regulated.

A committee of seven was raised to revise the Hymn Book and publish with approval of the Bishops. The Agents were authorized to issue German books; the German work was commended to the Sunday-School Union, and the Canada brethren were to have books for the next four years at cost.

OUR RELATIONS WITH THE CHURCH, SOUTH, were inharmonious. It demanded the division of the property of the Church, and sent a visitor and commissioners, neither of whom was received. The Plan of Separation of 1844 was declared to be "null," as the Conferences non-concurred, and as the South had not awaited the "contingency" contemplated in the Plan, and had moreover committed sundry "infractions of the Plan." But as the Conference was desirous of amicably adjusting the matter, the Book Agents were authorized to refer the whole question to arbitration; and in case, on taking legal counsel, they found they had not authority to do so, the Bishops were requested to submit to the Conferences a change of the Sixth Restrictive Rule allowing it.

RESOLUTIONS.—The Conference declared, in reference to "the Plan of Separation," that the General Conference has no authority to divide the Church; that each member may re-

main in the Church till convicted of guilt; that he can then be excluded only by regular trial; and hence that those members in the South still remain in the Church. The Conference also resolved that a Presiding Elder has no right to employ a Local Preacher without the recommend of a Quarterly Conference; that a certificate is valid till the member has a reasonable opportunity to present it; that the member holding is amenable to the Church receiving his letter; that testimony before a committee may be used in the trial of a Minister before the Conference; "that questions relating to the admissibility of testimony are questions of law;" that when a Preacher, who, differing in judgment with the majority, refers the case to the Quarterly Conference, "it is an application for a new trial;" that new evidence in a case of appeal is in no case admissible.

The Conference also held that an Annual Conference can investigate the case of a member only by the Rules for Trial; can refer a case to a Presiding Elder; that a superannuated Minister, living out of the bounds of his Conference, is not a member of the Quarterly Conference where he resides, has no rights in the Society, but may attend class; that a Preacher whose case is remanded stands as an accused member, (see case of Sprague of Troy;) that the documents employed by the General Conference may be used in the new trial; and that a Conference may take testimony by a commission.

ELECTIONS.—Book Agents at New York, Lane and Scott; at Cincinnati, Swormstedt and Power. Editors: Advocate, A. Stevens, who resigned, and G. Peck was chosen; Western, M. Simpson; Apologist, W. Nast; Pittsburgh, W. Hunter; Northern, W. Hosmer; Sunday-School Advocate and Sunday-School Books, D. P. Kidder; Quarterly Review, John M'Clintock; Missionary Secretary, C. Pitman.

To write a History of the Quadrennium, C. Elliott.

CHANGES IN THE DISCIPLINE. — The arrangement was changed by Rev. T. Spicer. The Annual Conferences were to report collections for "the Bible Society" (¶ 105), the members and probationers separately; and the question and answer in relation to electing Bishops were omitted. The provisions on Quarterly Conferences were made a separate section, and the Conference was no longer deemed a Board of Managers for the Sunday-School Union.

The Bishops were allowed to appoint for more than two years the Missionary Secretary, Editors and Agents at Auburn and Pittsburgh, missionaries to the Welsh, Swedes, and Norwegians, and naval stations. They were permitted to appoint an Agent for the German Publishing Fund, to form the Districts, and to prepare a Course of Study.

Presiding Elders were to direct candidates to the Course of

Study, and explain to them that no wrong is done them if not admitted. The section on Preachers in Charge has in heading "on trial," and omits the giving of the Discipline; collections and reports were regulated, and the certificate revised. Sunday-school Societies, instead of the Quarterly Conferences, were made auxiliary, and each scholar asked to contribute a penny a quarter (¶ 372).

The Trial of Bishops was made a separate section; that of Traveling Ministers distinguishes between trial at Conference and in the interval, adding a provision for the latter (¶ 320), and also for failure in business (¶ 325); and that on Location for "unacceptability" changed so as to allow the one located to defend himself before the Conference (¶ 327). The Secretary of Conference was required to preserve the records, including charge and testimony (¶ 112). Trial of Members slightly changed.

Local and Located Preachers were made amenable to the Quarterly Conference (¶ 298); were not excused from meeting in class by "distance;" and the requirement on spirituous liquors omitted. A provision was made to try a Local Preacher who fails in business (¶ 335).

The clause in the section on the Lord's Supper excluding a non-member without "a token" was omitted (¶ 42). The General Rules were changed by restoring Wesley's original rule on the Sale and Use of Spirituous Liquors (¶ 34).

The CONFERENCES now number thirty-one, a loss of nine in the South. The new ones are New York East, East Maine, West Virginia, California, and Oregon. The bounds of others were little changed. The section on Building Churches was distributed into three—on Building, Deed, and Trustees. The estimate was made subject to the action of the Quarterly Conference, and the foot-notes on Supernumerary and Superannuated Preachers incorporated in the text. Missions: Domestic Societies allowed, and Auxiliary Societies to be formed on Mission Stations. Chartered Fund as above. The section on Books was modified in what relates to the South and Book Committee. (See above.) The Bishops were allowed to employ colored Preachers.

The Conference after debate refused to fraternize with the South; to pronounce a member withdrawn simply by his saying he is; to separate the Domestic and Foreign Mission work; to organize a Delegated Annual Conference as a Court of Appeals, as advised by the Bishops; to organize Colored Conferences; to extend the probation of Preachers to four years; to change the form of the Advocate to quarto; and to adopt Zion's Herald.

Editors of the Discipline: Spicer, M'Clintock, George, and J. T. Peck.

XVI. *Conference of* 1852.

The eleventh delegated General Conference met at Boston, May 1–June 1, 1852, and was composed of one hundred and seventy-eight delegates. Bishops Waugh, Morris, and Janes were present. Bishop Hedding had died, and Hamline, in consequence of ill health, resigned. The Board was reinforced by the election of Levi Scott, Matthew Simpson, Edward R. Ames, and Osmon C. Baker. Secretaries, J. M. Trimble and B. Green.

The EPISCOPAL ADDRESS notes the death of Bishop Hedding, the general prosperity of the Church, the condition and prospects of Methodism, the itinerancy, revisions, education in schools and by the press, and the reduced Episcopal force.

APPEALS.—Ezra Sprague, of Troy, affirmed; J. M. Pease, of the New York Conference, complaint for withholding his dividends, ordered to be paid; J. S. Inskip, of Ohio, for contumacy, reversed; I. N. M'Abee, of Pittsburgh, case remanded; G. Taylor, of Michigan, for maladministration, affirmed; D. J. Snow, of Illinois, reversed; N. R. Peck, of Black River, affirmed.

THE PUBLISHING INTERESTS.—The claims of the Book Room on various parties were referred to the Agents. The Agents might import German books, and sell ours to our agents in Germany at the lowest rate, extending a credit of $500. Depositories and papers established in Chicago, San Francisco, and St. Louis. The management of the suit against the Book Room begun by the Church, South, was committed to a commission with full powers. The Agents were to send the Advocate gratis to Preachers' widows; to issue the Sunday-School Advocate weekly on good paper; to start the National Magazine, and issue the revised Catechisms. Expenses of delegates, $7,533 65; deficiency, $2,258 15, to be paid by the Agents.

The MISSION CAUSE was thoroughly reviewed. The Bishops were to call together the colored Preachers for consultation; to visit Liberia; to establish a Mission in Italy; and to ordain a missionary Bishop when the Restrictive Rule should be changed.

The Conference ordered the publication of the Journals of the General Conferences from the beginning; that L. M. Lee be allowed to copy those of 1844. The enterprise of erecting a Metropolitan Church in Washington was sanctioned; a day of prayer recommended for the raising up of more ministers, and the vote requiring that reports and documents be journalized rescinded. The censure of a member by an Annual Conference for uniting with a secret society was determined not to

be allowable, without the society is known to be opposed to the Discipline.

REVISALS.—The arrangement was further changed. The Second Restrictive Rule changed and referred to the Conferences for concurrence. The Bishop was made President of the Annual Conference (¶ 104); probationers in Conference named as members (¶ 101); Conference was to allow the widows and orphans of Bishops, and the Book Agents were to pay the claims (¶ 473); and also for quarterage and traveling expenses.

The Superintendent of the Sunday-school and the Mission Committee were allowed seats in the Quarterly Conference; and the section further provided for a secretary in a question and answer and for the routine of business. The Preacher in Charge was to examine Leaders; to catechise the children; form Bible classes, and give Sabbath employment to Local Preachers (¶ 261, 376); the Local Preacher was made amenable to the Quarterly Conference for "his Christian character and ministerial office" (¶ 298); the paragraph in relation to pews was omitted, and free Churches were to be only "wherever practicable" (¶ 496); and each Annual Conference was allowed to determine which of the superannuates should be claimants on the funds (¶ 489). The section on Missions was entirely recast by Dr. Durbin; a new chapter on Tracts was added; and various changes in that on "books" relating to agencies and periodicals were made.

The Conferences are thirty-nine, eight being new, namely, Wyoming, Cincinnati, S. E. Indiana, N. W. Indiana, Southern Illinois, California, Arkansas, and N. Indiana.

The revival of the mission spirit and the extension of the work at home and abroad were LEADING THEMES.

ELECTIONS.—Book Agents at New York, Carlton & Phillips; at Cincinnati, Swormstedt & Poe. Editors: Quarterly Review, John M'Clintock; Christian Advocate, Thomas E. Bond; Sunday-School Advocate, D. P. Kidder; Magazine, A. Stevens; Ladies' Repository, W. C. Larrabee; Western Advocate, C. Elliott; Apologist, W. Nast; Northern, W. Hosmer; North-western, J. O. Watson; Pittsburgh, H. J. Clark; California Advocate, S. D. Simonds; Missionary Secretary, J. P. Durbin.

The Conference considered but refused to sanction the following: To extend the term of ministerial probation to four years; to separate the missionary work into home and foreign departments; to organize a new court of appeals for Local Preachers; to sanction the leaving a Preacher without an appointment for trial by the Presiding Elder, as had been done with Orrin Pier; to collect and arrange the Episcopal decisions; and to sanction Lay Delegation, the argument against

being embodied in a report by Bishop Simpson, which was adopted almost unanimously.

XVII. *Conference of* 1856.

The twelfth delegated General Conference met at Indianapolis, May 1–June 4, 1856, and was composed of two hundred and seventeen members. W. L. Harris was chosen Secretary. Bishops as before.

There was an interchange of fraternal greetings with the Wesleyan bodies of England, Ireland, Canada, and France, and the Congregational Union of England and Wales. Drs. Hannah and Jobson came as delegates from England, and Simpson and M'Clintock were sent in return.

Slavery and various reforms in our economy, as Lay Delegation, the election and stationing of the Presiding Elders, and the term of ministerial service, were THE LEADING QUESTIONS OF THE CONFERENCE.

APPEALS.—Eli Dennison, of New York, reversed; D. J. Snow, of Illinois, remanded; L. D. Harlan, of Cincinnati, affirmed; J. N. M'Abee, of Pittsburgh, reversed; J. M. Snow, of Wisconsin, remanded.

The EPISCOPAL ADDRESS notices the general prosperity of the Church; some needed changes in the Discipline; education; our publishing, Sunday-school, and missionary interests, and the vexing question of slavery on the border. The tail of the serpent was still vital, and it was desired to extinguish it by excluding all slaveholders from the Church by changing the General Rule.

EDUCATION was considered, and the various institutions commended to the favor of the people, especially an institution for people of color, and the theological seminaries. Aid was asked for Ireland. The Conference asks for statistics of our institutions, and deprecates any further multiplication of them at present.

The CAUSE OF MISSIONS was reviewed. Liberia was allowed to choose a Bishop by vote of two thirds, with jurisdiction confined to Africa, and to have the usual discount on our books. A Conference was ordered for Germany, and the Board allowed to extend our publishing interests there, as also to corresponding Wesleyan bodies.

The BOOK AGENTS were allowed to give Local Preachers the benefit of the clerical discount; recommended to publish a cheap Commentary and antislavery tracts; to print blanks for Preachers; to purchase land and build in Chicago; to commence a paper in Oregon, and to make a larger outlay on the Christian Advocate. Expenses, $10,693 02; deficiency, $3,426 10, paid by the Book Agents.

The METROPOLITAN CHURCH was commended to the liberal consideration of our people, and the Bishops were invited to supply the pulpit from the different sections of the Church.

REVISALS.—The arrangement was somewhat changed. A new section was introduced on "Baptized Children;" the ratio of representation in the General Conference was changed from "twenty-one" to "twenty-seven," and the Second Restrictive Rule from "thirty" to "forty-five." The change was referred to the Conferences. Provision was made for calling an extra General Conference (¶ 88). The section on Bands was omitted, and one on the Privileges of Colored Members inserted; an Annual Conference allowed to change its place of sitting *ad interim* (¶ 103); the section on Trial of Members modified, and the Ritual referred to a committee of five, who were to report to a future General Conference. The Bishops were no longer allowed to station a Preacher for more than two years in "New Orleans;" the restriction on returning a Preacher to the same city taken off (¶ 219); and they might appoint for more than two years a "State" Bible Agent. The Sunday-schools were to be auxiliary to the Sunday-School Union, and each Conference was to report their number; the male Superintendent, approved, was made a member of Quarterly Conference (¶ 128); the Preacher was no longer required to have men and women sit apart, but to report to the Quarterly Meeting the names of those received and excluded (¶ 265); and to embrace in his report to the Quarterly Conference the Sunday-schools (¶ 266).

The section on the Instruction of Children was recast; also that on Singing; Ministers might be tried by committee (¶ 330); the General Conference might try appeals in the same way; and a superannuated Preacher residing out of the bounds of his Conference "shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he may reside" (¶ 296). The Quarterly Conference was allowed to order a new trial for a dissatisfied member (¶ 348); the trial was to be in the presence of the "Preacher in Charge" instead of "a Bishop," etc. (¶ 336); and exact minutes to be kept (¶ 336, 363) by the Preacher. The District Stewards were to meet "annually" (¶ 478); Publishing Committees for the Local Advocates (see section on Books); the number of Stewards was changed from "seven" to "nine;" and the widows and orphans of Bishops to draw from the Book Room.

The CONFERENCES were now forty-seven; Delaware, Detroit, Peoria, West Wisconsin, Upper Iowa, Kansas and Nebraska, Newark, and German Mission being new. Some changes in the boundaries of others. The German work was divided into nine Districts attached to various English Conferences.

ELECTIONS.—Book Agents at New York, Carlton & Porter; Cincinnati, Swormstedt & Poe. Editors: Quarterly, D. D. Whedon; Advocate, A. Stevens; Sunday-School Advocate, D. Wise; Magazine and Tracts, J. Floy; Western, C. Kingsley; Apologist, W. Nast; Ladies' Repository, D. W. Clark; Northern, F. G. Hibbard; Pittsburgh, I. N. Baird; Northwestern, J. V. Watson.

Delegates to England, Bishop Simpson and J. M'Clintock; to Canada, Raymond, Hamilton, and Berry.

The Conference considered but refused to sanction the extension of the pastoral term; the division of the mission work into home and foreign; the modification of the Presiding Eldership, either by electing or stationing the incumbents; a court of appeals, but ordered in its stead a committee; the exclusion of slavery from the Church, and the insertion of the laws of evidence in the Discipline.

The Editor of the Discipline was W. L. Harris.

XVIII. *Conference of* 1860.

The thirteenth delegated General Conference assembled in Buffalo, May 1–June 4, 1860, and was composed of two hundred and twenty-one delegates. W. L. Harris, Secretary. The Bishops remain the same as four years ago, save Waugh, who had died.

Slavery and Lay Delegation were LEADING TOPICS.

The EPISCOPAL ADDRESS notices the death of Bishop Waugh and members of the former Conference; a missionary Bishop; education, tracts, our publishing interests, and missions; the pastoral work; changes in the Discipline, and their administration.

APPEALS.—A. Wright, of N. Ohio, reversed; G. C. Creevey, of New York East, reversed; W. H. Sheets, of South-eastern Indiana, remanded; G. C. Holmes, of Rock River, reversed; C. W. Batchellor, of Rock River, remanded; O. F. Morse, of Wyoming, remanded; J. W. Wood, of Wisconsin, affirmed; A. S. Wightman, of Black River, affirmed; P. H. Smith, of Troy, remanded.

The MISSION CAUSE was prosperous. The work in Germany was enlarging, and the Board was authorized to establish a Theological Institute there; the field to be visited by the Bishops. The doings of the Missionary Board were approved; a Mission Conference authorized in India, and the Presiding Elders were requested to furnish the Missionary Committee with a written statement of the home work in their districts.

The PUBLISHING INTERESTS were in good condition. The Agents were ordered to issue a Teachers' Journal and graduated text-books for Sunday-schools; to discontinue the

Magazine, and to purchase property in New York, Boston, and Pittsburgh. They were allowed also to open a Depository in California; to issue the Central Advocate, and to settle with all who are indebted to the House, whose cases have come to the General Conference. The tract publications were placed in charge of the Sunday-School Editor.

Expenses of the Delegates, $10,352 53; deficiency, $3,717 19, to be paid by the Agents.

The Conference favored total abstinence and prohibition of the sale of liquor; ordered the Reports, majority and minority, to be published with the Journals of the Conference, and determined to celebrate the Centenary of American Methodism, and appointed a Committee of Correspondence on that subject. The statistics of our educational institutions were also given.

RESOLVES.—The President of a Quarterly or Annual Conference may refuse to put a motion when deemed unconstitutional, irrelevant, or one that contravenes his decisions of law questions. A case remanded by a Quarterly Conference leaves the member "accused;" one restored by the Conference, for mal-action of the Pastor, is restored to membership, not to good character; and notice given by a Traveling Preacher in the interval of Conference that he withdraws bars his appeal.

When a member has forfeited his right to appeal the Quarterly Conference cannot restore it; a member not formally received into the Church cannot plead that non-reception as a bar to trial in case of alleged crime; the President of a trial cannot give a charge; transfers date from the time they are given unless the Bishop specify otherwise, and they should not be made for special cases, nor as the result of negotiations. Each administrator of Discipline is responsible for his acts, and cannot plead Episcopal decisions; the complaints against Bishops in the General Conference should not be made without due notice.

REVISALS.—The Discipline was modified greatly in its arrangement by Rev. Dr. Osbon. The ratio of representation in the General Conference was changed from twenty-seven to thirty. The Annual Conference was required to report to the Sunday-School Union; the supernumerary relation was struck out; an order of business inserted in the section on Quarterly Conferences; and the Bishop was allowed to appoint for more than two years to the "Five Points" and "Paris" (¶ 219), as also required to prescribe a Course of Study for candidates for admission to Conference (¶ 225), and allowed to unite two or more Charges "for Quarterly Conference purposes" (¶ 226).

The Elder or Deacon was to "solemnize" instead of "perform" matrimony (¶ 244); a Preacher was to be received

only on giving satisfaction in regard to his studies; the Preacher in Charge was to call a Leaders' Meeting, and hear reports (¶ 260); and to form classes for "adults" as well as youth (¶ 262, 372). The Preacher, when not traveling, was to read and study "whenever practicable" (¶ 179); an accused Presiding Elder was to be arraigned by "three senior Preachers" (¶ 320); suspension to bar a "claim upon the funds" (¶ 352–357); the appeal of a Local Preacher to be tried by Committee (¶ 362); the Committee allowed to expel a member when "tried and found guilty" (¶ 346); and the member to have the right of challenge for cause (¶ 336). The Committee were not to be members of the Quarterly Conference (¶ 346). The Stewards were to hold office only for one year (¶ 308); the section on the Support of Ministers was inserted instead of that on Allowance (¶ 473–482); and also a new section was substituted for that on Raising Supplies (¶ 485). In the section on Missions the Presiding Elder was to see the provision executed, and for his administration therein to be examined at Conference; and to raise a Committee in Quarterly Conference at the "last" instead of the first (¶ 383).

In the section on Book Publishing, besides some verbal changes, the paragraphs on Magazine and the Publishing Committees of Local Advocates were omitted; the Central, North-western, and Sunday-School Bell were inserted.

The paragraph refusing orders to Local Preachers who were slaveholders was omitted, and Mission Conferences were not allowed to vote on constitutional questions. The original Rule was placed in the chapter on Slavery.

Conferences, fifty-one; four, namely, Nebraska, North-west Wisconsin, Central Ohio, East Maine, were new. Peoria changed to Central Illinois. There were now eleven German Districts.

ELECTIONS.—Book Agents at New York, Carlton & Porter; Cincinnati, Poe & Hitchcock. Editors: Quarterly Review, D. D. Whedon; Advocate, E. Thomson; Sunday-School Advocate, D. Wise; Ladies' Repository, D. W. Clark; Western Advocate, C. Kingsley; North-western, T. M. Eddy; Central, C. Elliott; Pittsburgh, S. H. Nesbit; Northern, I. S. Bingham; California, E. Thomas; Pacific, T. H. Pearne; Missionary Secretaries, Durbin, Harris.

Delegates to Canada Wesleyans, N. Bangs, F. G. Hibbard, F. Hodgson; to M. E. Church, Canada, G. Baker, F. A. Blades; to England and Ireland, Bishop Simpson, J. M'Clintock.

The Conference considered but did not approve of a modification of the Presiding Eldership, Colored Conferences, and Lay Delegation. The latter was long debated, and then referred to the Conferences and the people.

Editors of the Discipline, W. L. Harris, A. M. Osbon, D. D. Whedon.

XIX. *Conference of* 1864.

The fourteenth delegated General Conference assembled at Philadelphia, May 1–27, 1864, and was composed of two hundred and sixteen members. Bishops Morris, Janes, Scott, Simpson, Baker, and Ames were present. Bishop Burns had died. W. L. Harris, G. W. Woodruff, H. Brownscombe, K. P. Jervis, J. Hill, and R. W. Keeler, Secretaries.

The EPISCOPAL ADDRESS notices the death of Bishop Burns, the Rebellion and war, the decrease of fifty thousand in our membership, but the increase in nearly all our benevolent collections, education, and the press.

Three additional Bishops—Clark, Thomson, and Kingsley—were elected.

Slavery in the Border States, the change of the General Rule, so as to exclude slaveholding, and Lay Representation, were THE LEADING TOPICS.

Fraternal relations were maintained with the Wesleyans in England, Ireland, and Canada. Deputations were also received from the M. E. Church of Canada and the Evangelical Association.

A plan for Centenary Celebrations was arranged, and a Church Extension Society organized and a Constitution adopted.

The Conference approved of the measures of the Government in prosecuting the war against the Rebellion; sent a letter and deputation to Mr. Lincoln; commended the National Freedmen's Aid Society, and recommended a recognition of the Divine Being in the Constitution of the United States.

The BOOK AGENTS were commended for making our Publishing Interest a "great financial success;" asked to open Depositories in Philadelphia, Detroit, and St. Paul; to aid the Pacific Advocate; to procure buildings, at discretion, in Pittsburgh and New York; and to issue a Manual of Methodism and the German Hymn Book. Expense of delegates $14,373 08; deficiency, to be paid by Book Room, $6,228 91.

APPEALS.—The cases of J. T. Donahoo, H. T. Johns, and B. F. Northcote, expelled for immorality, were affirmed; those of W. H. Sheets and A. P. Allen were reversed; those of R. Smithson, I. Chivington, William Wilmot, G. M. Berry, S. W. Martin, I. N. M'Abee, and W. Smith were not admitted. Of O. D. Kneedson and Joseph Caunts, complaining of Episcopal administration, the latter was sustained, the former not.

RESOLUTIONS.—In the interim of Conference the Bishops

have the legal right to arrange the Districts and change the Presiding Elders; a superannuated member residing out of his Conference cannot receive a certificate of withdrawal from the Presiding Elder; a Committee of Trial at Conference may not sit after the Conference closes. The case of Bishop Morris in "striking off" Union Chapel in Cincinnati, and that of Baker in ruling in regard to Joseph Caunts were approved. The administration of the Bishops was censured for allowing Preachers to continue more than two years over the same Churches by taking different names. The Bishops were requested to distribute their residences; the Elders in examination of character not to retire; and a chairman in a committee at Conference was not to dismiss a complaint.

The Constitution of the Missionary Society was changed, the territory of the Church divided into Mission Districts, and the Liberia Conference was authorized to elect a Missionary Bishop in place of Burns.

CHANGES IN THE DISCIPLINE.—A better arrangement of Discipline was prepared by Bishop Baker. The General Rule was so changed as to exclude "slaveholding," and referred to the Annual Conferences for ratification. The supernumerary relation was restored and defined (¶ 295); in the absence of a Bishop any "member," instead of "a Presiding Elder," was allowed to preside in Annual Conference (¶ 104, 234); the Quarterly Conferences were modified by admitting trustees (¶ 128); by making it the duty of the Recording Steward to make the record of the doings (¶ 130); by ordering the Quarterly Conference "to inquire into the condition of each school" (¶ 135); and by a new order of business (¶ 136); and a Tract Committee.

The Bishop was authorized to "consecrate" Bishops; to continue Preachers "three" years, and longer as Editors of Zion's Herald, chaplains of "Hospitals" as missionaries "to neglected portions of our cities" (¶ 219.) The Presiding Elder was forbidden to appoint a Preacher where "he could not legally be appointed by the Bishop" (¶ 234), and was ordered to report to the Conference our literary institutions in his District (¶ 236). A Preacher appointed in "the army, navy, or to prisons," as well as to a mission, was allowed to be ordained before his probation ends (¶ 250); an arrangement was made to receive Preachers from the Methodist Episcopal Church in Canada, and from the Church, South (¶ 206); and the Preacher in Charge was to have the "oversight" of his Preachers, instead of see that they "behave well and want nothing" (¶ 253); to make "a written report" to the Quarterly Conference (¶ 264); to report the Sunday-schools (¶ 266); and to take a collection for the Church Extension instead of the old way of taking a "collection for building," etc. (¶ 271).

The morning preaching "at five" was struck out (¶ 157); the section on Instruction of Children was recast, and baptized children were to be gathered in classes and be received into Church by consent of parents (¶ 56, 57).

A Local Preacher in Charge holds his relation in his Charge (¶ 301;) a Located Preacher is amenable in his last Charge (¶ 298); and not allowed to preach without a license (¶ 297). The section on Public Worship was modified by changing the lessons, inserting evening, enjoining the use of the benediction, and omitting the afternoon service, and the question and answer on "a great indecency . . . talking" (¶ 59–65); a leader in singing was to be obtained (¶ 66); the section on Class-meetings was revised entire and made less stringent; members to be tried before "a committee" only, and if absent to be expelled (¶ 336); for neglect of "means of grace" instead of "class" (¶ 339); the number of arbitrators raised to five, and the person who should refuse to submit to this mode of settling a dispute was to be expelled (¶ 343); and testimony was allowed without and by deposition (¶ 347).

Trustees were to be chosen annually by the Quarterly Conference, and a majority of them to be members of the Church (¶ 500); Stewards were no longer required to "register marriages and baptisms," or to "be subject to the Bishop," etc., but to Quarterly Conference (¶ 311); and their number could be "nine" instead of "seven" (¶ 312).

The salaries of Bishops, Editors, and Agents were to be estimated by the Book Committee (¶ 474, 459); the provision respecting occupying houses was omitted, but the Church was not to be responsible for any deficiency (¶ 490); the reporting of the names of those who contribute fifty cents mission money was dispensed with; and the Presiding Elder was required to have a Tract Committee appointed in the last Quarterly Conference (¶ 429).

New sections were introduced on Education and Trustees for the Methodist Episcopal Church (¶ 366, 512); the Book section was modified slightly in regard to Editors and the Book Committee (¶ 438); the section on Colored Members was omitted; the Ritual was slightly modified.

CONFERENCES.—Fifty-nine instead of fifty-one in 1860. Of the eight new ones, two, Colorado and Nevada, were white English-speaking; two, Delaware and Washington, colored; three, Central, North-west, and South-west German, German; and one, India, a Mission Conference. The boundary lines of a few others were changed; the small ones allowed to send but one delegate to the General Conference (¶ 85), and to locate a superannuated Preacher who does not send a certificate to his Conference (¶ 296).

ELECTIONS.—Book Agents at New York, Carlton & Porter;

Cincinnati, Hitchcock & Walden. Editors: Advocate, D. Curry; Quarterly, D. D. Whedon; Sunday-School Advocate, D. Wise; Ladies' Repository, I. W. Wiley; Western, J. M. Reid; Northern, D. D. Lore; Central, B. F. Crary; Northwestern, T. M. Eddy; Pittsburgh, S. H. Nesbit; California, E. Thomas; Pacific, H. C. Benson.

The Conference considered but refused to pass the following: To elect Missionary Bishops, to district the Episcopacy, and to make the Presiding Elders the legal advisers of the Bishops in making the appointments.

XX. *Conference of* 1868.

The fifteenth delegated General Conference assembled in Chicago, May 1–June 2, 1868, and was composed of two hundred and thirty-one members. The officers remained nearly as at the preceding Conference.

THE LEADING TOPIC.—Lay Delegation.

The BISHOPS notice the death of Bishop Hamline; the unusual prosperity of the Church, showing an increase of 222,687 members, with a corresponding advance in all the benevolent enterprises of the Church: the press, education, missions, and Conference boundaries.

The usual fraternal greetings were interchanged with the various branches of the Methodist family. Bishop Janes had visited England, Ireland, and our missions in Europe; Bishop Thomson those of Asia. The Bishops were desired to visit our mission fields in the ensuing quadrennium; a missionary jubilee was authorized, and a change in the corporate act of the Missionary Society.

EDUCATION flourished, especially theological. D. Drew had transferred to the Church "Drew Seminary."

LAY DELEGATION was approved, and referred for ratification to the Conferences and members, male and female.

The Book Agents were authorized to open Depositories at such places as they should deem advisable; the New York House had been incorporated, and a similar act was asked for the Western House; and a Magazine for Children was recommended. Expenses of delegates, $14,461 93; deficiency, $4,341 35, ordered to be paid by the Book Agents.

APPEALS.—I. Aikin, R. P. Bell, J. N. Davis, C. G. Ferris, J. O. Fisher, S. Layton, N. L. Phillips, H. Pilbeam, S. D. Simonds, J. Thrusk, J. H. Waterbury, and B. F. Wilson.

REVISALS.—The sections on Exhorters and Church Extension were introduced; the Second Restrictive Rule was referred to the Conferences for a change to admit laymen to General Conference; Conferences were to report collections for Church Extension (¶ 105); the clause giving a seat in the

Quarterly Conference to the Mission Committee was omitted; any Elder was made eligible to the Presidency of the Conference (¶ 104); the Secretary of the Quarterly Conference was to transmit his record to the Recording Steward (¶ 130); the Stewards made a part of the Leaders' Meeting (¶ 260); Committees on Tracts and Music, and that on Sunday-schools to be members of Church; and the clause requiring the Presiding Elders to promote the publication of Bibles, etc., was omitted.

The Bishops were allowed to appoint for more than three years Temperance Agents and Chaplains to Reformatory, Sanitary, and Charitable Institutions (¶ 219); the section on the Reception of Ministers from the Wesleyans was extended to all evangelical sects (¶ 209); the Preacher in Charge was to preside in the Quarterly Conference in the absence of the appointee of the Presiding Elder; to hold Leaders' and Stewards' meetings; to report by a given form to each Quarterly Conference; to read the names of those received and excluded at the love-feast; and to notify Pastors of certificates given, (¶ 258, 260, 264, 265, 281). The clause requiring the Preacher to enroll in class the baptized children was omitted (¶ 57); the committee on the case of an accused Presiding Elder in the interval of Conference to be "five" instead of "three" (¶ 320); an accused Preacher to be tried in the interval of Conference by the Presiding Elder (¶ 320), he having the right of challenge; Local Preachers, when unacceptable, to be deprived of "office and credentials" (¶ 297, 298); in place of a Leader, a Committee on Singing (¶ 70); and members were to be received on recommend of the Stewards and Leaders where such a meeting is held, otherwise by Leader as heretofore (¶ 49).

The appeal of a member might be vitiated by absenting himself from trial (¶ 363); and the members of the committee were not allowed to vote in the Quarterly Conference (¶ 363). The sale of Church property in the interim of Conference was to be authorized by the Preacher and Presiding Elder (¶ 511;) the duties of District Stewards were defined (¶ 310); and when two circuits unite, both Boards hold till a new election (¶ 312). There was to be a single Book Committee appointed by the General Conference (¶ 438), and the salaries of the Bishops (¶ 474) and the Editors and Book Agents (¶ 459) were to be estimated by it. The Preacher was "required" to attend to the collections for missions; the section on Trusteeship was slightly modified, and the Book section, in what relates to Salaries, Book Committee, and Editors. The parts relating to the California Advocate and the two Book Committees were omitted. The Ritual was retouched in a few places. In the definition of a supernumerary "some other disability"

was omitted, and he, when residing out of the Conference, amenable, as in case of superannuates (¶ 296).

There were seventy-two Conferences, a gain of thirteen, as follows: Central New York, Central Pennsylvania, East German, Georgia, Holston, Louisiana, Mississippi, North Carolina, St. Louis, Tennessee, Texas, Virginia, and Wilmington. The lines of a few were modified. The great change was the admission of the Mission Conferences to full rights.

The CONFERENCE REFUSED to elect Missionary Bishops, to increase the number of Bishops; to authorize biennial sessions of the General Conference, and to change the year of holding the General Conference.

XXI. *The Conference of* 1872.

The sixteenth delegated General Conference assembled in Brooklyn, May 1–June 4, 1872, and was composed of two hundred and ninety-two clerical and one hundred and twenty-nine lay delegates. Bishops Morris, Janes, Scott, Simpson, and Ames were present. Baker, Clark, Thomson, and Kingsley had died. Eight new ones—Bowman, Harris, Foster, Wiley, Merrill, Andrews, Haven, and Peck—were elected. Secretaries, W. L. Harris, G. W. Woodruff, O. S. Munsell, J. M. Phillips, D. N. Cooley, and E. A. Manning.

THE LEADING TOPIC.—The Book Room troubles.

The Plan of Lay Delegation was ratified by a nearly unanimous vote, and laymen, for the first time, were admitted as members of the General Conference.

The usual fraternal greetings were interchanged with the various Methodist brotherhoods, the Presbyterian, Congregational, and Baptist bodies.

The BOOK ROOM was the apple of discord. Near the beginning of the quadrennium the Junior Agent professed to have discovered great frauds; the Senior Agent denied the allegation. The Book Committee, after protracted investigations by experts, were not able to agree whether or not any fraud existed. The Church and the Conference were divided on the question; but after mature deliberation and examination of documents, the Special Committee on the Book Concern prepared a conciliatory report, which harmonized the discordant elements. The purchase of the building on Broadway was approved.

Expenses of delegates, $26,667 88; and a surplus from the collections of $1,080 05 ordered to be placed in the Permanent Fund. The General Mission Committee was reorganized, the Woman's Foreign Missionary Society approved, and the Church divided into "twelve" Mission or General Conference Districts.

CHANGES IN THE DISCIPLINE.—The arrangement was modified by placing the Ritual at the close; the form of question and answer was dispensed with, and consecutive numbers adopted. New sections were introduced on Freedmen's Aid, the Permanent Fund, and District Conferences. The section on Class-Meetings was thoroughly revised (¶ 72); the General Conference was to be composed of clerical and lay delegates (¶ 84, 94), and only one clerical delegate to "forty-five" instead of "thirty" members of the Annual Conferences (¶ 84).

The CONFERENCES now numbered seventy-six, a gain of five. Black River, Genesee, and East Genesee were merged in the new Conferences, Northern and Western New York; other new ones were Arkansas, Chicago German, Florida, Lexington, North-west Iowa, and Rocky Mountain. The Conference ordered the action of the Committee on Boundaries to be final (¶ 515); the term "colored" to be omitted; reports to be made to the Missionary Society in New York (¶ 108); record and reports on trials to be sent to the General Conference (¶ 88, 112); and collections, etc., to be reported to the Sunday-School Union (¶ 111).

The Bishops were to be classed as "effective and non-effective" (¶ 473); their support was referred to the people (¶ 474, 478); they were to decide all questions of law "involved in the proceedings" (¶ 224); and allowed to continue for more than three years a Preacher as Editor at "Atlanta." Complaints against their administration were not to be allowed "without due notice" (¶ 318); the presiding officer in a trial was not to deliver a charge (¶ 351); and the clauses allowing a Bishop to refuse to put a motion and to adjourn a Conference were omitted.

The Presiding Elders were ordered to renew licenses authorized by Quarterly Conferences (¶ 235); to furnish information to the Mission Committee of the mission work in their Districts (¶ 235); to try Preachers who refuse to attend to their work (¶ 328); to try cases referred to them by the Annual Conference (¶ 330); to apply to the superannuated and Local Preachers in Charge the limitation of term of service to three years (¶ 234); but their own time "*in heathen lands*" may extend beyond four years (¶ 230).

Quarterly Conferences were to have a new order of business (¶ 136); to renew licenses annually (¶ 133); and to approve Superintendents and Trustees "not elected by the Quarterly Conference" (¶ 135).

Local Preachers could be ordained only after holding a license four "consecutive" years (¶ 302); these years could count for orders in Conference (¶ 303).

The Preacher in Charge was made amenable to Conference for maladministration (¶ 329); ordered to give letters or try the

parties who demand them (¶ 281); allowed to give a recommend to a member wishing to unite with another denomination (¶ 282); required to try a case remanded by the Quarterly Conference (¶ 349); and to refrain from re-baptism (¶ 49). A Preacher on Trial was made amenable to the Quarterly Conference (¶ 331); but now was held to be under the jurisdiction of the Conference "as to his authority to preach," and his continuance on trial was to be a virtual removal of license (¶ 203). The people were invited to participate in public worship (¶ 64). Judicial Conferences were instituted for the trial of appeals of Traveling Ministers (¶ 352).

In the section on Trustees what relates to an "option is given" was omitted, and the Rule of the Discipline ordered to be observed in creating new Boards and filling old ones (¶ 503); all Charters for our Church property were to conform to this Rule (¶ 506); a detailed report to the Quarterly Conference was required (¶ 507); and the clause in regard to rich men omitted (¶ 496). The section on the Support of the Ministry was recast (¶ 479); that of the Bishops referred to the people (¶ 474). The trial of members was made more stringent by a clause on "amusements" (¶ 340). There was to be a Secretary of the Board of Education, and collections were to be made and sent to the Board (¶ 370), and a Children's Day observed (¶ 371).

The Conference located the residences of the Bishops; ordered them to appoint a committee of legal gentlemen to prepare "a Code of Ecclesiastical Procedure;" and accepted the trust of the "Minard Home."

The numbers 6, 23, 28, 31 in Appendix were omitted.

Editors of the Discipline, W. L. Harris, G. W. Woodruff.

The CONFERENCE REFUSED to revise the Hymn Book; to sanction a system of Insurance by the Church; to Elect Colored Bishops; to change the Tenure of the Episcopal Office; and to separate the Home and Foreign Mission Work.

CHAPTER III.

AN OUTLINE OF THE DISCIPLINE OF 1784 COMPARED WITH "THE LARGE MINUTES."

THE year 1784 will ever remain memorable in the history of American Methodism as that in which the loosely connected Societies in the New World were organized into the Methodist Episcopal Church. As already noticed, these Societies sprang up spontaneously, or without the aid of clerical laborers commissioned by Mr. Wesley for this field. They originated in lay effort, and for a season continued without foreign aid. The missionaries of Mr. Wesley came to succor and build up Societies already planted by the people on the soil, as well as to form new ones.

The work of these agents, however, had hardly commenced when the storm of the Revolution burst on the country, and by its continued violence excluded most of them from the field. As Englishmen, loyal to the throne, they incurred the prejudice of the American people struggling to break a foreign yoke; and as they departed, the cause was left in the hands of those who had identified themselves with American interests. The Conference assumed the place of the great Founder of Methodism, whose voice, in the midst of the confusion, was only occasionally and indistinctly heard; but as the din of war ceased by the peace of 1783, the former relations of the parties were restored.

As the practiced eye of Wesley surveyed the scene he at once appreciated the change that had transpired. The independence of the United States having been acknowledged by the mother country, her authority over them, both civil and ecclesiastical, ceased. The connection with the Church of England, as well as with the State, being thus providentially dissolved, Wesley, who had hitherto resisted a separation from the Church, determined, on the application of the Preachers and members in America, to organize them into an independent Church.

In pursuance of this plan he "appointed Dr. Coke and Francis Asbury to be joint Superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as Elders among them by baptizing and administering the Lord's Supper." In the letter to the American

Societies, sent by Dr. Coke, he continues: "As our American brethren are now totally disentangled, both from the State and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free."

In the use of the liberty here recognized, a General Conference was called by the Superintendents to meet in Baltimore on Christmas Day, 1784, to consider what measures it might be proper to take. Of the eighty-three Traveling Preachers sixty came together at the time appointed, and held a session of ten days, in which the grave questions urged upon their attention by the exigencies of the hour were thoroughly canvassed, and an independent organization was determined upon.

"At this Conference," say the Annual Minutes for 1785, "it was unanimously agreed that circumstances made it expedient for us to become a separate body under the denomination of 'The Methodist Episcopal Church.'" And again they say, "We formed ourselves into an independent Church; and following the counsel of Mr. John Wesley, who recommended the Episcopal mode of Church government, we thought it best to become an Episcopal Church, making the Episcopal office elective, and the elected Superintendent or Bishop amenable to the body of Ministers and Preachers."*

As a separate organization the new Church required a code of laws for its regulation. The Large Minutes, which had hitherto served the purpose of a Discipline, required considerable modifications to adapt them to the exigencies of the New World and nation. Hence the members of the Christmas Conference, in constructing a body of statutes for the government of the infant Church, omitted a part of the Large Minutes, and to the remaining part added such new rules as the condition of the work required. This was the first Discipline of the Methodist Episcopal Church, the outline of which is given below. The form of question and answer of the Large Minutes was retained, the Discipline consisting of a series of eighty-one questions and answers.

Of the two series of consecutive numbers the first is that of the Discipline; the second, inclosed in parentheses, is that of the Large Minutes. The portion of the material that belonged to the Minutes will, by this method, have two consecutive numbers, while the new matter will have but one.

The passages of the Large Minutes which were not inserted

* Lee says the Methodists were generally pleased at becoming a Church, and that from that time the work of God revived.—*Hist. Meth.*, p. 107.

in the Discipline are here placed in brackets, and, if long, in smaller type. The parts of the Discipline of 1784 which pass into later editions are given in the particular sections, and to save space, the subjects only are here indicated, with references to the paragraphs in the Discipline and in this work where the whole is given with the later modifications.

"*Minutes of several Conversations between the Rev. Thomas Coke, LL.D., the Rev. Francis Asbury, and others, at a Conference begun in Baltimore, in the State of Maryland, on Monday, the 27th of December, in the year* 1784. *Composing a Form of Discipline for the Ministers, Preachers, and other Members of the Methodist Episcopal Church in America.**

It is desired that all things be considered as in the immediate presence of God; that every person speak freely whatever is in his heart.

Quest. 1. How may we best improve the time of our Conferences?†

Ans. 1. While we are conversing let us have an especial care to set God always before us.

2. In the intermediate hours let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on [this] our labor.

[*Quest.* (2.) Have our Conferences been as useful as they might have been?

Ans. No. We have been continually straitened for time. Hence scarce any thing has been searched to the bottom. To remedy this, let every Conference last nine days, concluding on Wednesday in the second week.]

Quest. 2. What can be done in order to the future union of the Methodists?

Ans. During the life of the Rev. Mr. Wesley we acknowledge ourselves his sons in the Gospel, ready in matters belonging to Church government to obey his commands. And we do engage, after his death, to do every thing that we judge consistent with the cause of religion in America and the po-

* "The title of the Large Minutes reads, 'Minutes of several Conversations between the Rev. Mr. Wesley and others, from the year 1744 to the year 1789,' They are here printed as found in Wesley's Works, vol. v, pp. 211–239. The English editor observes in a note, 'This tract, which is usually denominated, "The Large Minutes," contains the plan of Discipline as practiced in the Methodist Connection during the life of Mr. Wesley. As its title intimates, it underwent several alterations and enlargements from the year 1744 to 1789, when the last revision took place. It is here reprinted from a copy which bears the date of 1791, the year in which Mr. Wesley died, collated with the edition of 1789.' Although the edition, which is here quoted, was revised four years after the organization of the Methodist Episcopal Church, yet it is ascertained, by comparison with the Annual Minutes of the English Conference, that little alteration was made in the Large Minutes subsequently to 1784."—*Emory.*

† "This Conference."—*Large Minutes.*

litical interests of these States, to preserve and promote our union with the Methodists in Europe.*

Quest. 3. As the ecclesiastical as well as civil affairs of these United States have passed through a very considerable change by the Revolution, what plan of Church government shall we hereafter pursue?

Ans. We will form ourselves into an Episcopal Church, under the direction of Superintendents, Elders, Deacons, and Helpers, according to the forms of ordination annexed to our Liturgy, and the Form of Discipline set forth in these Minutes. [*Om.* 1787.]

Quest. 4. (3.) What may we reasonably believe to be God's design in raising up the Preachers called Methodists?

Ans. [Not to form any new sect, but] to reform the continent, [particularly the Church,] and to spread scriptural holiness over these lands.†

Quest. 5. (4.) Origin of Methodism. See the Bishops' Address.

Quest. 6. (5.) Societies to be formed where we preach. ¶ 186.

Quest. 7. (6.) Places for preaching. ¶ 187.

Quest. 8. (7.) Is field preaching unlawful?

Ans. We conceive not. We do not know that it is contrary to any law either of God or man.

Quest. 9. (8.) Have we not used it too sparingly?

Ans. It seems we have: 1. Because our call is to save that which is lost. Now we cannot expect them to seek us, therefore we should go and seek them. 2. Because we are particularly called, by 'going into the highways and hedges,' [which none else will do,] 'to compel them to come in.' 3. Because that reason against it is not good, 'The house will hold all that come.' The house may hold all that come to the house, but not all who come to the field.

The greatest hinderance to this you are to expect from rich, or cowardly, or lazy Methodists; but regard them not, neither Stewards, Leaders, nor people. Whenever the weather will permit go out in God's name into the most public places and call all to repent and believe the Gospel; every Sunday in particular, especially where there are old Societies, lest they settle upon their lees. [The above 8 and 9 *om.* 1787.]

* This was omitted in 1787. The omission was the occasion of no little controversy, and is known in Methodist history as the leaving of Mr. Wesley's name off the Minutes. It was regarded by some as a total separation from the founder, and in this view was deemed objectionable. Wesley appointed this year Whatcoat and Garrettson Superintendents, but the Conference refused to ratify, which introduced a discussion that led to the rescinding of the Minute. See Stevens, ii, 497.

"I never approved of that binding Minute. I did not think it practical expediency to obey Mr. Wesley three thousand miles distance in all matters relative to Church government. For this Mr. Wesley blamed me."—*Asbury.*

† "The land."—*Ibid.*

[The Stewards will frequently oppose this, lest they lose their usual collection. But this is not a sufficient reason against it. Shall we barter souls for money?]

Quest. 10. (9.) Places where the Spirit is poured out. ¶ 188.

Quest. 11. (10.) Strangers in class. See section on Class Meetings.

Quest. 12. Strangers at love-feast, which see.

Quest. 13. (11.) Class Leaders. ¶ 78.

Quest. 14. (12.) Classes. ¶ 80.

Quest. 15. (13.) Pastoral Visiting. ¶ 189. The omitted part of the Large Minutes is here given:

[And we have many difficulties to grapple with in our people.

1. Too many of them will be unwilling to be taught till we conquer their perverseness by the force of reason and the power of love.

2. And many are so dull that they will shun being taught for fear of showing their dullness. And indeed you will find it extremely hard to make them understand the very plainest points.

3. And it is still harder to fix things on their hearts, without which all our labor is lost. If you have not, therefore, great seriousness and fervency, what good can you expect? And, after all, it is grace alone that must do the work.

4. And when we have made some impressions on their hearts, if we look not after them, they will soon die away.

But as great as this labor of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant as if they had never heard the Gospel. I speak as plain as I can, yet I frequently meet with those who have been my hearers for many years who know not whether Christ be God or man. And how few are there that know the nature of repentance, faith, and holiness! Most of them have a sort of confidence that God will save them, while the world has their hearts. I have found by experience that one of these has learned more from one hour's close discourse than from ten years' public preaching.]

[I allow, in some of the country Circuits, where you have only a day to spend in each place, you have not time for this excellent work; but you have wherever you spend several days together in one town.]

[Give the children the 'Instructions for Children,' and encourage them to get them by heart. Indeed, you will find it no easy matter to teach the ignorant the principles of religion. So true is the remark of Archbishop Usher: 'Great scholars may think this work beneath them. But they should consider the laying the foundation skillfully, as it is of the greatest importance, so it is the masterpiece of the wisest builder. And let the wisest of us all try, whenever we please, we shall find that to lay this groundwork rightly, to make the ignorant understand the grounds of religion, will put us to the trial of all our skill.'

Perhaps in doing this it may be well, 1. After a few loving words spoken to all in the house to take each person singly into another room, where you may deal closely with him about his sin, and misery, and duty. Set these home or you lose all your labor. (At least let none be present but those who are familiar with each other.)

2. Hear what the children have learned by heart.

3. Choose some of the weightiest points, and try if they understand them. As, 'Do you believe you have sin in you? What does sin deserve? What remedy has God provided for guilty, helpless sinners?'

4. Often with the question suggest the answer. As, 'What is re-

pentance? Sorrow for sin, or a conviction that we are guilty, helpless sinners.' 'What is faith? A divine conviction of things not seen.'

5. Where you perceive they do not understand the stress of your question, lead them into it by other questions. For instance, you ask, 'How do you think your sins will be pardoned?' They answer, 'By repenting and amending my life.' You ask further, 'But will your amendment make satisfaction for your past sins?' They will answer, 'I hope so, or I know not what will.' One would think these had no knowledge of Christ at all. And some have not, but others have, and give such answers only because they do not understand the scope of the question. Ask them farther, 'Can you be saved without the death of Christ?' They immediately say, 'No.' And if you ask, 'What has he suffered for you?' they will say, 'He shed his blood for us.' But many cannot express even what they have some conception of; no, not even when expressions are put into their mouths. With these you are to deal exceeding tenderly lest they be discouraged.

6. If you perceive them troubled, that they cannot answer, step in yourself and take the burden off them, answering the question yourself. And do it thoroughly and plainly, making a full explication of the whole business to them.

7. When you have tried their knowledge proceed to instruct them according to their several capacities. If a man understand the fundamentals, speak what you perceive he most needs, either explaining further some doctrines or some duty, or showing him the necessity of something which he neglects. If he still understands not, go over it again till he does.

8. Next inquire into his state, whether convinced or unconvinced, converted or unconverted. Tell him, if need be, what conversion is, and then renew and enforce the inquiry.

9. If unconverted, labor with all your power to bring his heart to a sense of his condition. Set this home with a more earnest voice than you spoke before. Get to the heart or you do nothing.

10. Conclude all with a strong exhortation, which should enforce, 1. The duty of the heart, in order to receive Christ; 2. The avoiding former sins, and constantly using the outward means. And be sure, if you can, to get their promise to forsake sin, change their company, and use the means. And do this solemnly, reminding them of the presence of God, who hears their promises and expects the performance.

11. Before you leave them engage the head of each family to call all his family together every Sunday before they go to bed, and hear what they can repeat, and so continue till they have learned the 'Instructions' perfectly, and afterward let him take care that they do not forge what they have learned.]

Quest. 16. (14.) On receiving Church Members. Discipline, ¶ 48. They omit "See that this be never neglected," referring to reading the Rules.

Quest. 17. (15.) Same. ¶ 52.

Quest. 18. (16.) Dress. See Discipline, ¶ 47.

Quest. 19. Bands, which see.

The following was omitted 1784:

[Observe! You give none a band ticket before he meets, but after he has met.

Quest. (17.) Have those in band left off snuff and drams?

Ans. No. Many are still enslaved to one or the other. In order to redress this, 1. Let no Preacher touch either on any account; 2. Strongly

dissuade our people from them; 3. Answer their pretenses, particularly curing the colic.]

Quest. 20. (18.) Marriage. See Discipline, ¶ 43.

Quest. 21. (19.) Same. See Discipline, ¶ 44.

Quest. 22. (20.) Same. ¶ 45.

Quest. 23. Spirituous liquors. See section on "Sale and Use of Spirituous Liquors."

Quest. 24. (21.) Worldly practices. See Discipline, ¶ 199, and section on "Visiting," etc.

Quest. 25. (22.) Insolvency. See ¶ 345.

Quest. 26–29. Relate to Bishops. See the sections on the Election, Support, and Trial of a Bishop, ¶ 214, 313, 473.

Quest. 30. See section on Presiding Elders. ¶ 229.

Quest. 31. Deacons. ¶ 248.

Quest. 32. Duties of a Helper. ¶ 157.

Quest. 33. (26.) Rules of a Helper. ¶ 143.

Quest. 34. Will it be expedient to appoint some of our Helpers to read the morning and evening service out of our Liturgy on the Lord's day?

Ans. It will. And every Helper who receives a written direction under the hand of a Superintendent may regularly read the morning and evening service on the Lord's day.*

Quest. 35. Those who desist from traveling. ¶ 251. Inserted in section on Presiding Elders. ¶ 232.

Quest. 36. Mode of receiving Preachers. ¶ 201.

Quest. 37–40. Salary. May be found in the section on 'Allowance.'

Quest. 41–43. Slavery. See section on Slavery. ¶ 47.

Quest. 44. The Lord's Supper. See Discipline (¶ 41) and this history.

Quest. 45, 46. Baptism. See Discipline, ¶ 39.

Quest. 47. Lord's Supper. See ¶ 41.

Quest. 48. Fees for Baptism forbidden. See Discipline, ¶ 40."

The following from "the Large Minutes" was here omitted:

"[*Quest.* (27.) What power is this which you exercise over both the Preachers and the Societies?

Ans. Count Zinzendorf loved to keep all things close. I love to do all things openly. I will therefore tell you all I know of the matter, taking it from the beginning.

1. In November, 1738, two or three persons who desired 'to flee from the wrath to come,' and then a few more, came to me in London, and desired me to advise and pray with them. I said, 'If you will meet me on Thursday night I will help you as well as I can.' More and more then desired to meet with them, till they were increased to many hundreds. The case was afterward the same at Bristol, Kingswood, New-

*This question and answer were inserted in the section on "Receiving Preachers," etc. In 1789 they were so modified as to read: "*Quest.* 3. Are the Preachers to read the Liturgy? *Ans.* All that have received a written direction for that purpose under the hand of a Bishop or Elder may read the Liturgy as often as they think it expedient." The whole was omitted in 1792.

castle, and many other parts of England, Scotland, and Ireland. It may be observed the desire was on their part, not mine. My desire was to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God.

Here commenced my power, namely: a power to appoint when and where and how they should meet, and to remove those whose lives showed that they had not a desire 'to flee from the wrath to come.' And this power remained the same, whether the people meeting together were twelve or twelve hundred or twelve thousand.

2. In a few days some of them said, 'Sir, we will not sit under you for nothing; we will subscribe quarterly.' I said, 'I will have nothing, for I want nothing. My fellowship supplies me with all I want.' One replied, 'Nay, but you want a hundred and fifteen pounds to pay for the lease of the Foundry, and likewise a large sum of money to put it into repair.' On this consideration I suffered them to subscribe. And when the Society met I asked, 'Who will take the trouble of receiving this money, and paying it where it is needful?' One said, 'I will do it, and keep the account for you.' So here was the first Steward. Afterward I desired one or two more to help me, as Stewards, and, in process of time, a greater number.

Let it be remarked it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work wherein he was to help me as long as I desired. And herein I began to exercise another sort of power, namely, that of appointing and removing Stewards.

3. After a time a young man, named Thomas Maxfield, came and desired to help me as a son in the Gospel. Soon after came a second, Thomas Richards; and then a third, Thomas Westell. These severally desired to serve me as sons, and to labor when and where I should direct. Observe, these likewise desired me, not I them. But I durst not refuse their assistance. And here commenced my power to appoint each of these when, and where, and how to labor; that is, while he chose to continue with me, for each had a power to go away when he pleased, as I had also to go away from them or any of them if I saw sufficient cause. The case continued the same when the number of Preachers increased. I had just the same power still to appoint when, and where, and how each should help me, and to tell any (if I saw cause), 'I do not desire your help any longer.' On these terms, and no other, we joined at first; on these we continue joined. But they do me no favor in being directed by me. It is true, my 'reward is with the Lord;' but at present I have nothing from it but trouble and care, and often a burden I scarce know how to bear.

4. In 1744 I wrote to several clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London, and to give me their advice concerning the best method of carrying on the work of God. And when their number increased so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London or elsewhere, till at length I gave a general permission, which I afterward saw cause to retract.

Observe, I myself sent for these of my own free choice, and I sent for them to advise, not govern me. Neither did I at any time divest myself of any part of the power above described, which the providence of God had cast upon me without any design or choice of mine.

5. What is that power? It is a power of admitting into and excluding from the Societies under my care; of choosing and removing Stewards; of receiving or not receiving Helpers; of appointing them when, where, and how to help me; and of desiring any of them to confer with me when I see good. And as it was merely in obedience to the providence of God, and for the good of the people, that I at first

accepted this power, which I never sought; so it is on the same consideration, not for profit, honor, or pleasure, that I use it at this day.

6. But 'several gentlemen are offended at your having so much power.' I did not seek any part of it. But when it was come unawares, not daring to 'bury that talent,' I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden—the burden which God lays upon me, and therefore I dare not lay it down.

But if you can tell me any one, or any five men, to whom I may transfer this burden, who can and will do just what I do now, I will heartily thank both them and you.

7. But some of our Helpers say, 'This is shackling freeborn Englishmen;' and demand a free Conference, that is, a meeting of all the Preachers, wherein all things shall be determined by most votes. I answer, It is possible after my death something of this kind may take place, but not while I live. To me the Preachers have engaged themselves to submit, to serve me as sons in the Gospel; but they are not thus engaged to any man or number of men besides. To me the people in general will submit, but they will not thus submit to any other.

It is nonsense, then, to call my using this power 'shackling freeborn Englishmen.' None needs to submit to it unless he will, so that there is no shackling in the case. Every Preacher and every member may leave me when he pleases; but while he chooses to stay, it is on the same terms that he joined me at first.

'But this is making yourself a Pope.' This carries no face of truth. The Pope affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed any thing that bears any the most distant resemblance to this. All I affirm is, the Preachers who choose to labor with me choose to serve me as sons in the Gospel, and the people who choose to be under my care choose to be so on the same terms they were at first.

Therefore all talk of this kind is highly injurious to me, who bear the burden merely for your sake. And it is exceedingly mischievous to the people, tending to confound their understanding, and to fill their hearts with evil surmisings and unkind tempers toward me; to whom they really owe more for taking all this load upon me, for exercising this very power, for shackling myself in this manner, than for all my preaching put together; because preaching twice or thrice a day is no burden to me at all; but the care of all the Preachers and all the people is a burden indeed!

Quest. (28.) What reason can be assigned why so many of our Preachers contract nervous disorders?

Ans. The chief reason, on Dr. Cadogan's principles, is either indolence or intemperance. 1. Indolence. Several of them use too little exercise, far less than when they wrought at their trade, and this will naturally pave the way for many, especially nervous, disorders. 2. Intemperance, though not in the vulgar sense. They take more food than they did when they labored more; and let any man of reflection judge how long this will consist with health. Or they use more sleep than when they labored more; and this alone will destroy the firmness of the nerves. If, then, our Preachers would avoid nervous disorders, let them, 1. Take as little meat, drink, and sleep as nature will bear; and, 2. Use full as much exercise daily as they did before they were Preachers.]

Quest. 49, 50. (30,) (31.) Method of employing time. Large Minutes. See Discipline, ¶ 179, 180.

Quest. 51. (32.) But why are we not more knowing?

Ans. Because we are idle. We forget our very first rule, 'Be diligent. Never be unemployed [a moment]. Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.'

I fear there is altogether a fault in this matter, and that few of us are clear. Which of you spends as many hours a day in God's work as you did formerly in man's work? We talk, or read history, or what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God.

But how? 1. Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in four and twenty.

['But I read only the Bible.' Then you ought to teach others to read only the Bible, and, by parity of reason, to hear only the Bible; but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible, nor any thing else. This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted others too. 'Bring the books,' says he, 'but especially the parchments,' those wrote on parchment.]

'But I have no taste for reading.' Contract a taste for it by use, or return to your trade.

'But I have no books.' [I will give each of you, as fast as you will read them, books to the value of five pounds]. And *we** desire the Assistants *will*† take care that all the large Societies provide *Mr. Wesley's*‡ Works [or at least the Notes] for the use of the Preachers.

2. In the afternoon follow Mr. Baxter's plan. Then you will have no time to spare; you will have work enough for all your time. Then, likewise, no Preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it you will have need of all the knowledge you [have or] can procure.

The sum is, Go into every house in course and teach every one therein, young and old, if they belong to us, to be Christians inwardly and outwardly.

Make every particular plain to their understanding; fix it in their memory; write it on their heart. In order to this there must be 'line upon line, precept upon precept.' What patience, what love, what knowledge is requisite for this!

[*Quest.* (33.) In what particular method should we instruct them?
Ans. You may, as you have time, read, explain, enforce, 1. 'The Rules of the Society.' 2. 'Instructions for Children.' 3. The fourth volume of 'Sermons.' And, 4. Philip Henry's 'Method of Family Prayer.']

We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try

* "I."—*Large Minutes.* † "Would."—*Ibid.* ‡ "Our."—*Ibid.*

himself. No idleness *is consistent** with growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you received in justification.

But what shall we do for the rising generation? [Unless we take care of this the present revival will be *res unius ætatis*; it will last only the age of a man.] Who will labor *for them?*† Let him who is zealous for God and the souls of men begin now.

1. Where there are ten children, *whose parents are in Society*,‡ meet them at least an hour every week.

2. Talk with them every time you see any at home.

3. Pray in earnest for them.

4. Diligently instruct and vehemently exhort all parents at their own houses.

5. Preach expressly on education [particularly at midsummer, when you speak of Kingswood]. 'But I have no gift for this.' Gift or no gift, you are to do it, else you are not called to be a Methodist Preacher. Do it as you can till you can do it as you would. Pray earnestly for the gift, and use the means for it. [Particularly study the 'Instructions' and 'Lessons for Children.']

Ans. 1 will be found in ¶ 181; *Ans.* 2 in ¶ 189, and the last part in the section on 'Instruction of Children.'

Quest. 52. (34.) Pastoral work, Large Minutes. See Discipline, ¶ 199.

Quest. 53. (35.) But how can I fast, since it hurts my health?

Ans. There are several degrees of fasting which cannot hurt your health. *We*§ will instance in one: Let *us*‖ every Friday (beginning on the next) avow this duty throughout the *continent*,¶ by touching no tea, coffee, or chocolate in the morning; but (if we want it) half a pint of milk or water gruel. Let us dine on *vegetables*,** and (if we need it) eat three or four ounces of flesh in the evening. At other times let us eat no flesh suppers; these exceedingly tend to breed nervous disorders.

Quest. 54. (36.) Matter and Manner of Preaching. Discipline, ¶ 184. The Large Minutes has also "To invite."

Quest. 55. (37.) Rules for a Preacher. Discipline, ¶ 156.

Quest. 56. (38.) Preaching Christ. Discipline, ¶ 185.

Quest. 57. (39.) Singing. ¶ 66, in section on Singing.

The following in the Minutes is not in the Discipline of 1784:

[Let no organ be placed anywhere till proposed in the Conference.]
[After preaching take a little lemonade, mild ale, or candied orange-

* "Can consist."—*Large Minutes.*
† "Herein."—*Ibid.*
‡ "In a Society."—*Ibid.*
§ "I."—*Ibid.*
‖ "You and I."—*Ibid.*
¶ "Nation."—*Ibid.*
** "Potatoes."—*Ibid.*

peel. All spirituous liquors, at that time especially, are deadly poison.]

[Is not this formality creeping in already by those complex tunes, which it is scarcely possible to sing with devotion? Such is, 'Praise the Lord, ye blessed ones:' such the long quavering halleluia annexed to the morning song tune, which I defy any man living to sing devoutly. The repeating the same words so often (but especially while another repeats different words, the horrid abuse which runs through the modern Church music), as it shocks all common sense, so it necessarily brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Besides, it is a flat contradiction to our Lord's command, 'Use not vain repetitions.' For what is a vain repetition if this is not? What end of devotion does it serve? Sing no anthems.]

Quest. 58. (40.) Definition of "Assistant." See Preacher in Charge.

Quest. 59. (41.) How should an Assistant be qualified for his charge?

Ans. By walking closely with God, and having his work greatly at heart; and by understanding and loving Discipline, ours in particular;

[And by loving the Church of England, and resolving not to separate from it. Let this be well observed. I fear when the Methodists leave the Church God will leave them. But if they are thrust out of it, they will be guiltless].*

Quest. 60. (42.) Duty of Assistant or Preacher in Charge. Large Minutes. Discipline, ¶ 252, (158.)

The following question and answer of the Minutes was not inserted in the Discipline:

Quest. (43.) Has the office of an Assistant been well executed?

Ans. No, not by half the Assistants. 1. Who has sent me word whether the other Preachers behave well or ill? 2. Who has visited all the classes, and regulated the bands quarterly? 3. Love-feasts for the bands have been neglected; neither have persons been duly taken in and put out of the bands. 4. The Societies are not half supplied with books, not even with those above mentioned. O exert yourselves in this! Be not weary! Leave no stone unturned! 5. How few accounts have I had either of remarkable deaths or remarkable conversions! 6. How few exact lists of the Societies! 7. How few have met the married and single persons once a quarter!]

Quest. 61. (44.) Other Duties of Preachers in Charge. See Discipline, ¶ 276.

The following parts of the Minutes were not inserted in the Discipline of 1784:

[(9.) Exhort all that were brought up in the Church to continue therein. Set the example yourself, and immediately change every plan that would hinder their being at church at least two Sundays in four. Carefully avoid whatever has a tendency to separate men from the

* "This passage is found in the original Minutes for 1749. The fact that it was continued in an edition of the Large Minutes, which was revised four years after the organization of the Methodist Episcopal Church, affords conclusive evidence that Mr. Wesley did not consider that the Methodists in America had *separated* from or *left* the Church of England, but that the connection between them was providentially *dissolved*."—*Emory.*

Church, and let all the servants in our preaching-houses go to church once on Sunday at least.

Is there not a cause? Are we not unawares, by little and little, sliding into a separation from the Church? O use every means to prevent this! 1. Exhort all our people to keep close to the Church and sacrament. 2. Warn them all against niceness in hearing—a prevailing evil. 3. Warn them also against despising the prayers of the Church. 4. Against calling our Society 'the Church.' 5. Against calling our Preachers 'Ministers,' our houses 'meeting-houses;' call them plain preaching-houses or chapels. 6. Do not license them as dissenters. The proper paper to be sent in at the assizes, sessions, or Bishop's court is this: 'A. B. has set apart his house in C. for public worship, of which he desires a certificate.' N. B.—The justice does not license the house, but the act of Parliament. 7. Do not license yourself till you are constrained, and then not as a dissenter, but a Methodist. It is time enough when you are prosecuted to take the oaths. And by so doing you are licensed.

Quest. (45.) But are we not dissenters?

Ans. No. Although we call sinners to repentance in all places of God's dominion, and although we frequently use extemporary prayer, and unite together in a religious Society, yet we are not dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not, we dare not separate from it. We are not seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles. The seceders laid the very foundation of their work in judging and condemning others; we laid the foundation of our work in judging and condemning ourselves. They begin every-where with showing their hearers how fallen the Church and ministers are; we begin every-where with showing our hearers how fallen they are themselves. What they do in America, or what their Minutes say on this subject, is nothing to us.* We will keep in the good old way.

And never let us make light of going to church either by word or deed. Remember Mr. Hook, a very eminent and a zealous Papist. When I asked him, 'Sir, what do you do for public worship here, where you have no Romish service?' he answered, 'Sir, I am so fully convinced it is the duty of every man to worship God in public that I go to church every Sunday. If I cannot have such worship as I would, I will have such worship as I can.'

But some may say, 'Our own service is public worship.' Yes, but not such as supersedes the Church service; it presupposes public prayer, like the sermons at the University. If it were designed to be instead of the Church service it would be essentially defective, for it seldom has the four grand parts of public prayer, deprecation, petition, intercession, and thanksgiving.

If the people put ours in the room of the Church service we hurt them that stay with us, and ruin them that leave us, for then they will go nowhere, but lounge the Sabbath away without any public worship at all.

Quest. (46.) Nay, but is it not our duty to separate from the Church, considering the wickedness both of the clergy and the people?

Ans. We conceive not, 1. Because both the priests and the people were full as wicked in the Jewish Church, and yet it was not the duty of the holy Israelites to separate from them. 2. Neither did our Lord

* This sentence was obviously introduced into the Large Minutes subsequently to 1784, and seems to refer to the Minutes or Discipline of 1787, in which very strong language was used with reference to the condition of the Church of England. (See below, Origin of the Methodist Episcopal Church. ¶ 1.)

command his disciples to separate from them; he rather commanded the contrary. 3. Hence it is clear that could not be the meaning of St. Paul's words: 'Come out from among them, and be ye separate.'

Quest. (47.) But what reasons are there why we should not separate from the Church?

Ans. Among others, those which were printed above twenty years ago, entitled, 'Reasons Against a Separation from the Church of England.'

We allow two exceptions: 1. If the parish Minister be a notoriously wicked man. 2. If he preach Socinianism, Arianism, or any other essentially false doctrine.]

Quest. 62. Settlement of Disputes among the People. See Discipline, ¶ 342.

Quest. 63. Trial of Ministers. Discipline, ¶ 319.

Quest. 64. Vacancy in a Circuit. Discipline, ¶ 291.

Quest. 65. Neglect to meet in Class. Discipline, ¶ 339.

Quest. 66. (48.) Duties of Preachers to God, themselves, and one another. Discipline, ¶ 157.

Quest. 67. (49.) Union among ourselves. Discipline, ¶ 178.

Quest. 68. (50.) Examination of those who think they are moved by the Holy Ghost to Preach. Discipline, ¶ 138.

Quest. 69. (51.) Mode of receiving a Preacher. Discipline, ¶ 204, 206, 207.

The Large Minutes contain besides:

[Are you engaged to marry? N. B.—A Preacher who marries while on trial is thereby set aside.]

Quest. 70. (52.) Conferences. Discipline, ¶ 105.

Quest. 71. Supply of Circuits during Conference. Discipline, ¶ 291.

Quest. 72. (53.) Support of Superannuated Preachers. Discipline, ¶ 482, and before it.

The Large Minutes has the following:

[Those who can preach four or five times a week are supernumerary Preachers. A far those who cannot,]

[The present Stewards are John Murlin and John Pawson.]

[(11.) Let every Preacher who does not bring or send his subscription to the Conference be fined two shillings and sixpence.]

[(13.) Let a committee be named to see these rules duly executed. The present committee are Christopher Hopper, Thomas Coke, Thomas Hanby, John Allen, Robert Roberts, Henry Moore, Thomas Taylor, William Thompson, Andrew Blair.

(14.) Let an exact account of all receipts and disbursements be produced at the Conference.]

[*Quest.* (54.) Are not many of the Preachers' wives still straitened for the necessaries of life?

Ans. Some certainly have been. To prevent this for the time to come, 1. Let every Circuit either provide each with a lodging, coals, and candles, or allow her fifteen pounds a year. 2. Let the Assistant take this money at the Quarterly Meeting before any thing else be paid out of it. Fail not to do this.

Quest. (55.) How can we account for the decrease of the work of God in some Circuits, both this year and the last?

Ans. It may be owing either, 1. To the want of zeal and exactness in

the Assistant, occasioning want of discipline throughout; or, 2. To want of life and diligence in the Preachers; or, 3. To our people's losing the life of God, and sinking into the spirit of the world.

It may be owing further to the want of more field preaching, and of trying more new places.]

Quest. 73. (56.) What can be done in order to revive the work of God where it is decayed?

Ans. [1. Let every Preacher read carefully over the 'Life of David Brainerd.' Let us be followers of him, as he was of Christ, in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point, and the world and the devil must fall under our feet.]

1. (2.) Let both Assistants and Preachers be conscientiously exact in the whole Methodist Discipline.

2. (3.) See that no Circuit be at any time without Preachers. Therefore let no Preacher who does not attend the Conference leave the Circuit at that time on any pretense whatever. This is the most improper time in the whole year. Let every Assistant see to this, and require each of these to remain in the Circuit till the new Preachers come.

Let not all the Preachers in any Circuit come to the Conference.

Let those who do come set out as late and return as soon as possible.

3. (4.) Wherever you can, appoint prayer-meetings, and particularly on Friday.

4. (5.) Let a fast be published at every Quarterly Meeting for the Friday following, and let a memorandum of it be written on all the class papers.*

5. (6.) Be [more] active in dispersing *Mr. Wesley's*† books, [particularly the sermon on 'The Good Steward,' on 'Indwelling Sin,' 'The Repentance of Believers,' and 'The Scripture Way of Salvation']. Every Assistant [may give away small tracts, and he] may beg money of the rich to buy books for the poor.

6. (7.)‡ Strongly and explicitly exhort all believers to 'go on to perfection.' That we may 'all speak the same thing,' *we*§ ask, once for all, Shall we defend this perfection, or give it up? *We*‖ all agree to defend it, meaning thereby (as we did from the beginning) salvation from all sin, by the love of God and man filling our heart. The Papists say, 'This cannot be attained till we have been refined by the fire of purgatory.' The Calvinists say, 'Nay, it will be attained as soon as the soul and body part.' The old Methodists say,

* "Observed in all our Societies the last Friday in August, November, February, and May."—*Large Minutes.*

† "The."—*Ibid.*

‡ The sixth paragraph remained in the Discipline till 1812. It was made in 1787 a separate section, entitled, "On Perfection."

§ "I."—*Ibid.*

‖ "You."—*Ibid.*

'It may be attained before we die; a moment after is too late.' Is it so or not? *We** are all agreed we may be saved from all sin before death. The substance then is settled; but as to the circumstance, is the change gradual or instantaneous? It is both the one and the other.

[From the moment we are justified there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not.]

'But should we in preaching insist both on one and the other?' Certainly we must insist on the gradual change, and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows the more earnestly they expect this the more swiftly and steadily does the gradual work of God go on in their souls, the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are 'saved by hope,' by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather, decreases daily. Therefore whoever would advance the gradual change in believers should strongly insist on the instantaneous.

[*Quest.* (57.) What can be done to increase the work of God in Scotland?

Ans. 1. Preach abroad as much as possible. 2. Try every town and village. 3. Visit every member of the Society at home.

Quest. (58.) How many Circuits are there now?

Ans. Of America we have no late account. There are seventy-four Circuits in England, Wales, and the Isle of Man; seven in Scotland, and twenty-eight in Ireland.

Quest. (59.) Are our preaching-houses safe?

Ans. Not all, for some of them are not settled on Trustees. Several of the Trustees for others are dead.

Quest. (60.) What then is to be done?

Ans. 1. Let those who have debts on any of the houses give a bond to settle them as soon as they are indemnified. 2. Let the surviving Trustees choose others without delay by indorsing their deed thus:

'We, the remaining Trustees of the Methodist preaching-house in ——, do, according to the power vested in us by this deed, choose —— to be Trustees of the said house in the place of ——.

'Witness our hands ——.'

N. B.—The deed must have three new stamps, and must be enrolled in chancery within six months.

Quest. (61.) In what form may a house be settled?

* "You."—*Large Minutes.*

Ans. In the following, which was drawn by three of the most eminent lawyers in London. Whoever therefore objects to it only betrays his own ignorance.

'The Indenture made —— ——, between Benjamin Heap, of ——, in the county of ——, on the one part, and Thomas Philips, hatter, etc., on the other part, WITNESSETH, That in consideration of five shillings, lawful money of Great Britain, by the said T. P., etc., to the said B. H., truly paid, before the sealing and delivering hereof (the receipt whereof the said B. H. doth hereby acknowledge), and for divers other considerations him thereunto moving, the said B. H. hath granted, bargained, and sold, and by these presents doth bargain and sell unto the said T. P., etc., their heirs and assigns forever, all that lately erected house or tenement, with the yard thereunto adjoining, situate ——, in ——, aforesaid, now in the tenure or occupation of ——, together with all the ways, drains, and privileges to the said premises appertaining, and all the profits thereof, with all the right, title, and interest in law and equity: TO HAVE AND TO HOLD the said house, yard, and other premises, to the said T. P., etc., their heirs and assigns forever. NEVERTHELESS, upon special trust and confidence, and to the intent that they and the survivors of them, and the Trustees for the time being, do, and shall permit John Wesley, of the City Road, London, clerk, and such other persons as he shall from time to time appoint, at all times, during his natural life, and no other persons, to have and enjoy the free use and benefit of the said premises; that the said John Wesley, and such other persons as he appoints, may therein preach and expound God's holy word. And after his decease, upon further trust and confidence, and to the intent, that the said T. P., etc., or the major part of them, or the survivors of them, and the major part of the Trustees of the said premises for the time being, shall, from time to time, and at all times forever, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, in London, Bristol, Leeds, Manchester, or elsewhere, specified by name in a deed enrolled in chancery, under the hand and seal of the said John Wesley, and bearing date the 28th day of February, 1784, and no others, to have and to enjoy the said premises, for the purposes aforesaid; provided always that the persons preach no other doctrine than is contained in Mr. Wesley's 'Notes Upon the New Testament,' and four volumes of 'Sermons.' And upon further trust and confidence, that, as often as any of these Trustees, or the Trustees for the time being, shall die, or cease to be a member of the Society commonly called Methodists, the rest of the said Trustees, or of the Trustees for the time being, as soon as conveniently may be, shall and may choose another Trustee or Trustees, in order to keep up the number of —— Trustees forever. In witness whereof the said B. H. hath hereunto set his hand and seal, the day and year above written.'

In this form the proprietors of the house are to make it over to five, seven, or nine Trustees.

Quest. (62.) But is this form a safe one? Should we not have the opinion of counsel upon it?

Ans. I think this would be throwing money away, 1. Because this form was drawn up by three eminent counselors. But, 2. It is the way of almost every lawyer to blame what another has done; therefore you cannot at all infer that they think a thing wrong because they say so. 3. If they did in reality think it wrong, this would not prove it was so. 4. If there was (which I do not believe) some defect therein, who would go to law with the body of Methodists? But, 5. If they did, would any court in England put them out of possession, especially when the intent of the deed was plain and undeniable?

Quest. 74. (63.) Is any thing [further] advisable with regard to building?

Ans. [1. Build all preaching-houses, where the ground will permit, in the octagon form. It is best for the voice, and on many accounts more commodious than any other. 2. Why should not any octagon house be built after the model of Yarm? Any square house after the model of Bath or Scarborough? Can we find any better model? 3. Let the roof rise only one third of its breadth; this is the true proportion. 4. Have doors and windows enough, and let all the windows be sashes, opening downward. 5. Let there be no Chinese paling, and no tub pulpit, but a square projection with a long seat behind. 6. Let there be no pews, and no backs to the seats, which should have aisles on each side, and be parted in the middle by a rail running all along, to divide the men from the women, just as at Bath.]

(7.) Let all *our chapels** be built plain and decent, but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them, and then farewell to the Methodist Discipline, if not doctrine too.

[(8.) Wherever a preaching-house is built, see that lodgings for the Preachers be built also.]

Quest. 75. (64.) Is there any exception to the rule, 'Let the men and women sit apart?'

Ans. There is no exception. Let them sit apart in all our chapels.†

[*Quest.* (65.) But how can we secure their sitting apart there?

Ans. I must do it myself. If I come into any new house, and see the men and women together, I will immediately go out. I hereby give public notice of this; pray let it be observed.]

Quest. 76. (66.) But is there not a worse indecency than this [creeping in among us]—talking in the *chapels*‡ before and after service? How shall this be cured?

Ans. Let all the Ministers and Preachers join as one man, and [the very next Sunday they preach in any place] enlarge on the impropriety of talking before or after service, and strongly exhort them to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

[*Quest.* (67.) Is there not another shocking indecency frequently practiced by filthy men against the wall of a preaching-house, enough to make any modest woman blush?

Ans. There is; but I beg any one who sees another do this will give him a hearty clap on the back.

* "The preaching-houses."—*Large Minutes.* Part of ¶ 7 was omitted in 1872. ¶ 496.

† "In those galleries where they have always sat together they may do so still: but let them sit apart every-where below, and in all new erected galleries."—*Large Minutes.*

‡ "Preaching-houses."—*Ibid.*

Quest. (68.) Complaint has been made that sluts spoil our houses. How may we prevent this?

Ans. Let none that has spoiled one ever live in another. But what a shame is this! A Preacher's wife should be a pattern of cleanliness in her person, clothes, and habitation. Let nothing slatternly be seen about her: no rags, no dirt, no litter. And she should be a pattern of industry; always at work, either for herself, her husband, or the poor. I am not willing any should live in the orphan-house at Newcastle, or any preaching-house, who does not conform to this rule.

Quest. 77. (73.) Raising Supplies. See Discipline, ¶ 485.

The following additional items are found in the Large Minutes:

[(3.) Let then every member of our Society once a year set his shoulder to the work, contributing more or less, as God hath prospered him, at the Lady-day visitation of the classes. Let none be excluded from giving something, be it a penny, a halfpenny, a farthing. Remember the widow's two mites! And let those who are able to give shillings, crowns, and pounds, do it willingly.]

[In this may not even the Romanists provoke us to jealousy? They have a general fund at Rome, and another at Paris, which bears all the expenses of their missionaries throughout the world.]

Quest. 78. Church Extension. See section on that subject.

Quest. 79. Financial Duty of the Assistant. See the section on Stewards.

The following additional items are found in the Large Minutes:

[*Quest.* (74.) What is the direct antidote to Methodism, the doctrine of heart holiness?

Ans. Calvinism: all the devices of Satan for these fifty years have done far less toward stopping this work of God than that single doctrine. It strikes at the root of salvation from sin previous to glory, putting the matter on quite another issue.

Quest. (75.) But wherein lie the charms of this doctrine? What makes men swallow it so greedily?

Ans. 1. It seems to magnify Christ, although in reality it supposes him to have died in vain, for the absolutely elect must have been saved without him, and the non-elect cannot be saved by him.

2. It is highly pleasing to flesh and blood, final perseverance in particular.]

Quest. 80. (76.) What can be done to guard against Antinomianism?*

Ans. 1. Let all our Preachers carefully read over Mr. Wesley's† and Mr. Fletcher's tracts.

2. Let them frequently and explicitly preach the truth, though not in a controversial way; but let them take care to do it in love and gentleness, not in bitterness, not returning railing for railing.

[Let those who preach it have all this to themselves.

3. Do not imitate them in screaming, allegorizing, boasting; rather mildly expose these things when time serves.

4. Imitate them in this: they readily seize upon any one that is

* "It."—*Large Minutes.* † "Ours."—*Ibid.*

newly convinced or converted. Be diligent to prevent them, and to guard those tender minds against the predestinarian poison.]

3. (5.) Answer all the objections of our people,* as occasion offers [both in public and private]. But take care to do this with all possible sweetness both of look and of accent.

[(6.) Very frequently, both in public and private, advise our people not to hear them.

(7.) Make it a matter of constant and earnest prayer that God would stop the plague.]

Quest. 81. (77.) Wherein lies our danger of it?†

Ans. 1. With regard to man's faithfulness. Our Lord himself taught us to use the expression, therefore we ought never to be ashamed of it. We ought steadily to assert upon his authority that if a man is not 'faithful in the unrighteous mammon God will not give him the true riches.'

2. With regard to 'working for life,' which our Lord expressly commands us to do. 'Labor,' εργαζεσθε, literally, 'work for the meat that endureth to everlasting life.' And in fact, every believer, till he comes to glory, works for as well as from life.

3. We have received it as a maxim that 'a man is to do nothing in order to justification.' Nothing can be more false. Whoever desires to find favor with God should 'cease from evil, and learn to do well.' So God himself teaches by the prophet Isaiah. Whoever repents should 'do works meet for repentance.' And if this is not in order to find favor, what does he do them for?

Once more review the whole affair:

1. Who of us is now accepted of God?

He that now believes in Christ with a loving, obedient heart.

2. But who among those that never heard of Christ?

He that, according to the light he has, 'feareth God and worketh righteousness.'

3. Is this the same with 'he that is sincere?'

Nearly, if not quite.

4. Is not this salvation by works?

Not by the merit of works, but by works as a condition.

[(5.) What have we then been disputing about for these thirty years?

I am afraid about words, namely, in some of the foregoing instances.

(6.) As to merit itself, of which we have been so dreadfully afraid, we are awarded according to our works, yea, because of our works. How does this differ from 'for the sake of our works?' And how differs this from *secundum merita operum?* which is no more than 'as our works deserve?' Can you split this hair? I doubt I cannot.]

* "Their objections."—*Large Minutes.*

† *Quest.* (77.) "We said in 1744, 'We have leaned too much toward Calvinism.' Wherein?"—*Ibid.*

5. (7.) The grand objection to one of the preceding propositions is drawn from matter of fact. God does in fact justify those who, by their own confession, neither 'feared God' nor 'wrought righteousness.' Is this an exception to the general rule?

It is a doubt whether God makes any exception at all. But how are we sure that the person in question never did fear God and work righteousness? His own thinking so is no proof, for we know how all that are convinced of sin undervalue themselves in every respect.

6. (8.) Does not talking, without proper caution, of a justified or sanctified state tend to mislead men, almost naturally leading them to trust in what was done in one moment? Whereas we are every moment pleasing or displeasing to God, according to our works, according to the whole of our present inward tempers and outward behavior."*

CHAPTER IV.

THE ARRANGEMENT OF THE DISCIPLINE AS SEEN IN THE TABLES OF CONTENTS IN THE VARIOUS EDITIONS.

THE first Discipline, as we have seen, consisted of a series of questions and answers without any attempt at arrangement according to the subjects treated. To the methodical mind of Asbury this was a defect so grave that he at once began to devise a remedy. In the year 1785, while confined by a swollen foot at James City, Virginia, he writes under date of November 27: "For some time past I had not been quite satisfied with the order and arrangement of our form of Discipline; and, persuaded that it might be improved without difficulty, and we accordingly set about it, and during my confinement in James City completed the work, arranging the subject-matter thereof under their proper heads, divisions, and sections."

The associate indicated was, with little doubt, John Dickins, who is named in Asbury's Journal of April 25, 1786, as preparing "our Form of Discipline for the press."

For some reason, perhaps to obtain the sanction of Dr. Coke, the publication was delayed till May, 1787. In this edition the term Bishop was substituted for Superintendent, and the second question in the former Discipline, relating to the authority of Mr. Wesley over the American Church, and

* Questions 80 and 81 remained in the Discipline, with very slight changes, till 1812, forming a separate section, entitled, "On Antinomianism."

known as "leaving Mr. Wesley's name off the Minutes," was omitted.

I. *The Arrangement of* 1787.

The series of questions in the Discipline of 1787 is arranged in thirty-one sections, as follows:

Sec. I. Of the Rise of Methodism (so called) in Europe and America.*

Sec. II. On† the Method of Holding a Conference, and the Business to be Done therein.

Sec. III. On the Nature and Constitution of our Church.

Sec. IV. On the Constituting of Bishops and their Duty.

Sec. V. On the Constituting of Elders and their Duty.

Sec. VI. On the Constituting of Deacons and their Duty.

Sec. VII. On the Method of Receiving Preachers and their Duty.

Sec. VIII. Of the Collections that are to be Made, and How the Money is to be Expended.

Sec. IX. On Class-meetings. Sec. X. On the Duty of Preachers to God, themselves, and one another.

Sec. XI. On the Necessity of Union Among Ourselves.

Sec. XII. Of the Trial of Those who think they are Moved by the Holy Ghost to Preach.

Sec. XIII. Of the Spirit and Truth of Singing. Sec. XIV. Rules by which we should Continue or Desist from Preaching at any Place. Sec. XV. On the Matter and Manner of Preaching and other Public Exercises. Sec. XVI. Against Antinomianism. Sec. XVII. How to Provide for the Circuits in the time of Conference, and to Preserve and Increase the Work of God. Sec. XVIII. Of Employing our Time profitably when we are not Traveling or Engaged in Public Exercises. Sec. XIX. On Baptism. Sec. XX. On the Lord's Supper. Sec. XXI. On Unlawful Marriages. Sec. XXII. On Perfection. Sec. XXIII. On Dress. Sec. XXIV. Of the Privileges granted to Serious Persons that are not of our Society. Sec. XXV. On Visiting from House to House; Guarding Against those Sins that are so common to Professors; and enforcing Practical Religion.

Sec. XXVI. On the Instruction of Children. Sec. XXVII. On Building Churches, and the order to be observed therein. Sec. XXVIII. On Raising a General Fund for the Propagation of the Gospel. Sec. XXIX. Of the Method of Raising a Fund for the Superannuated Preachers, and the Widows and Orphans of Preachers.

Sec. XXX. On the Plan of Education established at Cokesbury College. Sec. XXXI. On the Printing of Books and the Application of the Profits arising therefrom.

* This section in 1790 was incorporated in the Episcopal Address.
† In 1790 "of" was inserted in all the sections instead of "on."

Sec. XXXII. On Bringing to Trial, Finding Guilty, Reproving, Suspending, and Excluding Disorderly Persons from Society and Church privileges. Sec. XXXIII. On the Manner by which Immoral Ministers and Preachers shall be brought to Trial, found Guilty, Reproved, and Suspended in the Intervals of Conference.

Sec. XXXIV. On the Qualification and Duties of Stewards.

Sec. XXXV. On the Nature, Design, and General Rules of the United Societies.

Sec. XXXVI. Articles of Religion. Sec. XXXVII. Scripture Doctrine of Predestination. Sec. XXXVIII. Serious Thoughts on the Infallible, Unconditional Perseverance of all that have once experienced Faith in Christ.

Sec. XXXIX. A Plain Account of Christian Perfection by the Rev. Mr. John Wesley.

Sec. XL. An Extract on the Nature and Subjects of Christian Baptism. Sec. IX. On Bands.*

II. *The Arrangement of* 1792.

In 1792 the matter was distributed again into three chapters, the first treating of the Ministry and the Methods of Raising Money; the second, of the Membership; the third, of the Benevolent and Educational Plans, the Doctrinal Tracts, and the Ritual. In giving the arrangement below the entire language of the headings is not recited when the same has been previously given, the word section is omitted, and the Arabic instead of the Roman numerals are employed.

Chap. I.—*The Ministry.*†

1. Origin of the Methodist Episcopal Church. 2. Articles. 3. Conferences, General and Yearly. 4. Of the Election of Bishops. 5. Of the Presiding Elders and their Duty. 6. Traveling Elders. 7. Traveling Deacons. 8. Method of Receiving Preachers. 9. Preachers in Charge. 10. Of the Salaries of the Ministers and Preachers, and Allowances to their Wives, Widows, and Children. 11. Trial of Those Moved to Preach. 12. Matter and Manner of Preaching. 13. Duty of Preachers. 14. Rules as to Preaching-places. 15. Pastoral Visiting. 16. Instruction of Children. 17. Employment of Time. 18. Union of Preachers. 19. Trial of Ministers in the Intervals of Conferences. 20. Provision for Circuits at Conference time. 21. Local Preachers. 22. Baptism. 23. Lord's Supper. 24. Public Worship. 25. Singing. 26. Of Raising Annual Supplies for the Propagation of the Gospel, for the Making up of the Salaries of the Preachers

* The thirtieth, thirty-second, thirty-third, and thirty-fourth sections were inserted in 1789; those on the Doctrinal Tracts (36–40) in 1790, and that on "Bands" (9) in 1791.

† This heading is not given in the Discipline.

and Allowances to the Wives, Widows, and Children of Preachers.

27. Chartered Fund.*

Chap. II.—*Membership.*

1. General Rules. 2. Class-meetings. 3. Bands. 4. Privileges to Serious Persons. 5. Stewards. 6. Marriage. 7. Dress. 8. Trial of Members. 9. Slavery. 10. Spirituous Liquors.

Chap. III.—*Ritual, Tracts, Church Building, and Books.*

1. Building Churches. 2. Books. 3–7. Doctrinal Tracts. 8. Ritual.

III. *The Arrangement of* 1804.

In 1804 the Discipline was divided into two parts, the first containing three chapters, and the second one.

PART FIRST.—SPIRITUAL ECONOMY.

Chap. I.—*Ministry.*

1. Origin of the Methodist Episcopal Church. 2. Articles. 3. Conferences. 4. Bishops. 5. Presiding Elders. 6. Traveling Elders. 7. Traveling Deacons. 8. Reception of Preachers. 9. Preachers in Charge. 10. Trial of Those Called to Preach. 11. Matter and Manner of Preaching. 12. Duty of Preachers. 13. Rules for Preaching-places. 14. Pastoral Visiting. 15. Instruction of Children. 16. Employment of Time. 17. Union. 18. Trial of Preachers. 19. Supply in Time of Conference. 20. Local Preachers. 21. Baptism. 22. Eucharist. 23. Public Worship. 24. Singing.

8. Of the Reception of Preachers from the Wesleyan Connection and from Other Denominations.†

Chap. II.—*Membership.*

1. General Rules. 2. Class-meetings. 3. Bands. 4. Privileges of Serious Persons. 5. Marriage. 6. Dress. 7. Trial of Members. 8. Sale and Use of Spirituous Liquors.‡

Chap. III.—1–5. Doctrinal Tracts. 6. Ritual.

In 1812 the Doctrinal Tracts are omitted, and the Ritual is divided into Chapters III and IV, the former embracing the Sacramental Service, Baptism, Matrimony, and the Burial of the Dead; the latter the Forms of Ordination in three sections.

PART SECOND.—TEMPORAL ECONOMY.

1. Of the Boundaries of the Seven Annual Conferences, etc.§

* In 1796 the sections on Local Preachers and the Chartered Fund, also those on Slavery and the Sale and Use of Spirituous Liquors, were inserted. The Ritual and Doctrinal Tracts were omitted, and the Notes of Coke and Asbury printed in the Discipline.

In 1800 the Plan of Education was omitted, the Ritual and Tracts reinserted, and the title on Salaries of Preachers changed.

† This was inserted in 1840. The changes in the consecutive numbers are not indicated, as it would be liable to introduce confusion; but the numbers of 1804 are given in each chapter, and then the later insertions are placed at the close as above.

‡ Omitted 1840.

§ This had been previously inserted in the section on "Conferences."

2. Building Churches. 3. Stewards. 4. Salaries, changed, 1812, to Allowances. 5. Supplies. 6. The Chartered Fund. 7. Book Business. 8. Local Preachers allowed a Salary in given Cases. 9. Slavery. 10. Of the Support of Missions.*

IV. *The Arrangement of* 1848.

In 1848 the Discipline was rearranged by Rev. Tobias Spicer. The whole was distributed into three parts, as follows:

PART FIRST.—ORIGIN, DOCTRINES, AND ADMINISTRATIVE RULES.

Chap. I.—*Origin and Articles.*

1. Origin. 2. Articles.

Chap. II.—*General Rules and Reception of Members.*

1. General Rules. 2. Of Receiving Members into the Church.

Chap. III.—*Of the Conferences.*

1. Deportment at the Conferences. 2. Of the General Conferences. 3. Of the Annual Conferences. 4. Of the Quarterly Conferences.

Chap. IV.—*Of the Ministry.*

1. Bishops. 2. Presiding Elders. 3. Traveling Elders. 4. Deacons. 5. Reception of Preachers from Other Churches. 6. Call. 7. Mode of Receiving Preachers on Trial. 8. Of Receiving Traveling Preachers into Full Connection. 9. Of the Rules for a Preacher's Conduct. 10. Duty of Preachers. 11. Preachers in Charge. 12. Preaching. 13. Rules on Preaching-places. 14. Pastoral Visiting. 15. Employment of Time. 16. Union. 17. Of Supernumerary and Superannuated or Worn-out Preachers. 18. Of Local Preachers.

Chap. V.—*Of the Means of Grace.*

1. Public Worship. 2. Singing. 3. Class-meetings and Love-feasts. 4. Bands.

Chap. VI.—*Of the Instruction of Children.*

Chap. VII.—*Dress and Marriage.*

1. Dress. 2. Marriage.

Chap. VIII.—*Of Bringing Ministers and Members to Trial.*

1. Of the Trial of a Bishop. 2. Traveling Preachers. 3. Of the Trial of Local Preachers. 4. Members.

PART SECOND.—THE RITUAL.

Chap. I.—*Order of Baptism.*

1. General Directions Respecting Baptism. 2. Baptism of Infants. 3. Adults.

Chap. II.—*The Lord's Supper.*

1. General Directions Respecting the Lord's Supper. 2. Order of Administration.

* Inserted 1832.

Chap. III.—*Forms of Ordination for,*
1. Bishops. 2. Elders. 3. Deacons.
Chap. IV.—*Form of Solemnization of Matrimony.*
Chap. V.—*Burial of the Dead.*
PART THIRD.—TEMPORAL ECONOMY.
Chap. I.—*Boundaries.*
Chap. II.—*Of Churches and Church Property.*
1. Building of Churches. 2. Deed. 3. Trustees.
Chap. III.—*Of Support and Supplies.*
1. Of the Support of Bishops. 2. Allowance. 3. Allowance to Local Preachers. 4. Stewards. 5. Raising Supplies. 6. Parsonages.
Chap. IV.—*Missions.*
Chap. V.—*Chartered Fund.*
Chap. VI.—*Book Business.*
Chap. VII.—*Slavery.*
PART ONE. Chap. VII.—"*Tracts,*" inserted 1852.
PART ONE. Chap. II.—"*Baptized Children,*" inserted 1856. The section on Bands omitted, and Section 8, Part I, on "Colored Members," inserted.

V. *The Arrangement of* 1860.

In 1860 the arrangement of the Discipline was again materially modified, as indicated by the following outline, by Rev. A. M. Osbon, D.D.:

Bishops' Address and the "History of the Origin of the Methodist Episcopal Church."
PART I.—DOCTRINES, ADMINISTRATIVE RULES, AND MEANS OF GRACE.
Chap. I.—*Doctrines and Order of the Church.*
1. Articles. 2. General Rules. 3. Relation of Baptized Children to the Church. 4. Dress. 5. Marriage.
Chap. II.—*The Means of Grace.*
1. Public Worship. 2. Singing. 3. Class-meetings and Love-feasts.
PART II.—GOVERNMENT OF THE CHURCH.
Chap. I.—*The Conferences.*
1. Deportment. 2. General Conference. 3. The Annual Conferences. 4. The Quarterly Conferences.
Chap. II.—*The Ministry.*
1. The Call. 2. Rules. 3. Duty. 4. Union of Preachers. 5. Employment of Time. 6. Preaching. 7. Preaching-places. 8. Visiting. 9. Receiving on Trial. 10. Receiving into Full Connection. 11. Receiving from Other Denominations. 12. Preachers in Charge.
Chap. III.—*Of Bishops.*
1. Election. 2. Trial. 3. Support.

Chap. IV.—*Presiding Elders.*
1. Duty. 2. Support.
Chap. V.—*Traveling Elders.*
1. Election. 2. Trial.
Chap. VI.—*Traveling Deacons.*
1. Election.
Chap. VII.—*Superannuated or Worn-out Preachers.*
1. The Rights, etc., of Those living Without the Bounds of their own Conferences.
Chap. VIII.—*Local Preachers.*
1. General Directions. 2. Ordination. 3. Trial. 4. Allowance. 5. Rights and Privileges of our Colored Members.
Chap. IX.—*Stewards.*
Chap. X.—*Membership.*
1. Reception. 2. Trial.
PART III.—RITUAL.
Not essentially changed in its arrangement.
PART IV.—RELIGIOUS AND BENEVOLENT INSTITUTIONS.
1. Sunday-schools. 2. Missions. 3. Tracts. 4. Chartered Fund. 5. Publishing Business.
PART V.—TEMPORAL ECONOMY.
Chap. I.—*Raising Supplies, Church Building, Trustees.*
1. Supplies. 2. Parsonages. 3. Churches. 4. Trustees. 5. Deed.
Chap. II.—*Boundaries.*
1. Boundaries. 2. Arrangement of the German Work.
PART VI.—SLAVERY.
Appendix—containing, 1. The Old Deed. 2. Orders and Resolutions of the General Conference.

VI. *The Arrangement of* 1864.

The arrangement of the Discipline was still further improved in 1864 by Bishop Baker.
PART I.—ORIGIN, DOCTRINES, AND RULES.
Chap. I.—*Origin, Articles, and General Rules.*
1. Origin. 2. Articles. 3. General Rules. 4. Slavery. 5. Baptism. 6. Eucharist. 7. Marriage. 8. Dress.
Chap. II.—*Membership.*
1. Reception. 2. Baptized Children.
Chap. III.—*Means of Grace.*
Same as in 1860.
PART II.—GOVERNMENT OF THE CHURCH.
Chap. I.—*The Conferences.*
1. Annual. 2. General. 3. Quarterly.
Chap. II.—*Ministry.*
1. Call. 2. Rules. 3. Duty. 4. Union. 5. Employment

of Time. 6. Deportment at Conference, 7. Preaching. 8. Places of Preaching. 9. Visiting. 10. Reception on Trial. 11. Into Full Connection. 12. From Other Churches. 13. The Election of Bishops and their Duty. 14. Presiding Elders. 15. Traveling Elders. 16. Traveling Deacons. 17. Preachers in Charge. 18. Supernumerary and Superannuated. 19. General Directions Concerning Local Preachers. 20. Ordination of Local Preachers.

Chap. III.—*Stewards.*

PART III.—ADMINISTRATION OF DISCIPLINE.

Chap. I.—*Bringing Ministers and Members to Trial and Settling Disputes. Trial of,*

1. Bishops. 2. Traveling Preachers. 3. Preachers on Trial. 4. Local Preachers. 5. Members.

Chap. II.—*Trial of Appeals of,*

1. Traveling Preachers. 2. Local Preachers. 3. Members.

Chap. III.—*Restoration of Credentials of Ordination of,*

1. Traveling Preachers. 2. Local Preachers.

PART IV.—RITUAL.

The word "chapter" omitted before the Roman ordinals, and Forms for the Reception of Members, Laying a Corner-stone, and Dedicating a Church added.

PART V.—EDUCATION AND BENEVOLENT INSTITUTIONS.

Changed from 1860 only by adding a section on Education.

PART VI.—TEMPORAL ECONOMY.

Chap. I.—*Support of Ministers.*

1. Bishops. 2. Presiding Elders. 3. Traveling Ministers. 4. The Superannuated. 5. Local Preachers.

Chap. II.—*Raising Supplies—Parsonages.*

1. Supplies. 2. Parsonages.

Chap. III.—*Churches and Church Property.*

1. Building Churches. 2. Trustees. 3. Deed. 4. Trusteeship of the Methodist Episcopal Church.

Chap. IV.—*Boundaries.*

1. Boundaries of the Annual Conferences, Appendix, etc.

There were added in 1868 Sec. 21, Part I, Chap. II, on Exhorters; Part V, Sec. 5, Tracts; Sec. 4, Church Extension; and in 1872, Part II, Chap. I, Sec. 3, District Conferences; Part IV, Sec. 5, Freedmen's Aid; and Sec. 9, Permanent Fund; Part VI, Chap. IV, Sec. 1, The Mode of Determining Boundaries.

BOOK II.

REVISIONS OF THE TEXT OF THE DISCIPLINE.

The Title.

1784.] Minutes of several Conversations between the Rev. [**1786.**
Thomas Coke, LL.D., the Rev. Francis Asbury, and others, at a Conference begun in Baltimore, in the State of Maryland, on Monday, the 27th of December, in the year 1784: composing a Form of Discipline for the Ministers, Preachers, and other members of the Methodist Episcopal Church in America.

1786.] The General Minutes of the Conferences of the [**1787.**
Methodist Episcopal Church in America, forming the Constitution of the said Church.

1787.] A Form of Discipline for the Ministers, Preach- [**1792.**
ers, and Members [in., 1790, now comprehending the Principles and Doctrines] of the Methodist Episcopal Church in America; considered and approved at a Conference held in Baltimore, in the State of Maryland, on Monday, the 27th day of December, 1784. In which the Rev. Thomas Coke, [om., 1789, LL.D.,] and the Rev. Francis Asbury presided. Arranged under proper heads, and methodized in a more acceptable and easy manner.

1792.] The Doctrine and Discipline of the Methodist [**1800.**
Episcopal Church in America, ["revised and approved at the General Conference held at Baltimore, in the State of Maryland, in November, 1792, in which Thomas Coke and Francis Asbury presided." Changed, 1796, to "With Explanatory Notes, by Thomas Coke and Francis Asbury."]

1800.] The Doctrines and Discipline of the Methodist Episcopal Church, [om., 1804, in America;] [in., 1860, with an Appendix;] [in., 1872, edited by Bishop Harris.]

1789.] New York: Printed by William Ross, in Broad-street. 1789. Fifth edition.

1790.] Philadelphia: Printed by R. Aitkin & Son, No. 22 Market-street, and sold by John Dickins, No. 43 Fourth-street. 1790. Sixth edition.

1791.] Philadelphia: Printed by Joseph Cruikshank, No. 91 High-street, and sold by John Dickins, No. 43 Fourth-street, near the corner of Race-street. 1791. Seventh edition.

1792.] The title to my copy lost.

1796.] Philadelphia: Printed by Henry Tuckness, and sold by John Dickins, No. 50 North Second-street, near Arch-street. 1797. Ninth edition.*

1798.] Philadelphia: Printed by Henry Tuckness, and sold by John Dickins, No. 41 Market-street, between Front and Seventh-streets, and by the Methodist Ministers and Preachers throughout the United States. 1798. Tenth edition.

* The printed page having been lost, the title is given in the handwriting of Robert Emory.

1800.] Philadelphia: Printed by Solomon W. Conrad, No. 22 Pewter Platter Alley, for Ezekiel Cooper, No. 118 North Fourth-street, near the Methodist Church. 1801. Eleventh edition.

1804.] New York: Printed by T. Kirk, No. 48 Maiden Lane, for the Methodist Society, and sold by E. Cooper & J. Wilson at the Book Room. 1804. Twelfth edition.

1808.] New York: Published by John Wilson & Daniel Hitt, for the Methodist Connection. J. C. Totten, printer. 1808. Fourteenth edition.

1812.] New York: Published by Daniel Hitt & Thomas Ware for the Methodist Connection in the United States. J. C. Totten, printer. 1813. Sixteenth edition.

1816.] New York: Published by J. Soule & T. Mason for the Methodist Episcopal Church in the United States of America. John C. Totten, printer. 1816. Eighteenth edition.

1820.] New York: Published by N. Bangs & T. Mason for the Methodist Episcopal Church. John C. Totten, printer. 1821. Twenty-first edition.

1824.] New York: Published by N. Bangs & J. Emory for the Methodist Episcopal Church. John C. Totten, printer. 1824. Twenty-second edition.

1828.] New York: Published by J. Emory & B. Waugh for the Methodist Episcopal Church, at the Conference Office, 14 Crosby-street. Azor Hoyt, printer. 1828. Stereotyped by J. Conner.

1832.] Same, save that Hoyt & Conner are omitted, and "J. Collord, printer," inserted.

1836.] Published by T. Mason & G. Lane for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-street. J. Collord, printer. 1839.

1844.] Published by G. Lane & C. B. Tippett. J. Longking, printer. 1847.

1848.] Lane & Scott, publishers.

1852.] New York: Published by Carlton & ["Phillips," changed, 1856, to "Porter,"] 200 Mulberry-street. 1852–64.

1868.] New York: Carlton & Lanahan. Cincinnati: Hitchcock & Walden.

1872.] New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden.

1789.] TO THE MEMBERS OF THE METHODIST EPISCOPAL CHURCH.

DEARLY BELOVED BRETHREN: [Om., 1790, sec. 1. *Of the rise* [**1790.** *of Methodism (so called) in Europe and America.*

1784.] *Quest.* 5. What was the rise of Methodism (so called) (in., 1789, in Europe)? *Ans.*]

[In., 1790, We think it expedient to give you a brief account of the rise of Methodism (om., 1796, so called) in Europe and America.] "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people." *

Origin of English Methodism.

1796.] * These are the words of the Messrs. Wesley themselves. The quotation marks are not employed till 1796.—EDITOR.

When Satan could no otherwise hinder this he threw [**1789.**
Calvinism in the way, and then Antinomianism, which strikes directly at the root of all holiness.

1789.] *Quest.* 2. What was the rise of Methodism (so [**1790.**
called) in America?

Ans. During the space of thirty years past certain persons, [**1796.**
American Methodism. members of the Society, emigrated from England and Ireland, and settled in various parts of this country. ["About twenty years ago" changed, 1791, to

"In (om., 1796, *the latter end of*) the year 1766"] Philip Embury, a Local Preacher of our Society from Ireland, began to preach in the city of New York, and formed a Society of his own countrymen and the citizens; [in., 1791, and the same year Thomas Webb, (in., 1872, a captain in the British army, and also a Wesleyan Local Preacher,) preached in a hired room near the barracks, (om., 1792, and in the year 1767 the rigging-house was occupied).]

About the same time Robert Strawbridge, a Local Preacher from Ireland, settled in Frederick County, in the State of Maryland, and, preaching there, formed some Societies. [In., 1791, The first Methodist Church was built in New York in 1768 or 1769,] and in 1769 Richard Boardman and Joseph Pilmoor [in., 1872, two itinerant Preachers from England,] came to New York, ["who were the first regular," changed, 1872, to "these were the first traveling"] Methodist Preachers on the continent. In the latter end of the year 1771 Francis Asbury and Richard Wright of the same order came over.

1784.] *Quest.* 4. What may we reasonably believe to be [**1790.**
God's design in raising up the Preachers called Methodists?

Ans. [In., 1790, (om., 1792, And) We (om., 1808, humbly) believe that God's design in raising up the Preachers called Methodists in
Design of Methodism. America was] to reform the continent, and spread Scripture holiness over these lands.

1789.] As a proof hereof we have seen ("in the course of ('fifteen,' 1790, 'twenty-two') years" changed, 1796, to "since that time,") a great and glorious work of God from New York through New Jersey, Pennsylvania, [in., 1796, Delaware,] Maryland, Virginia, North and South Carolina, and Georgia; as also of late to the extremities of the Western ("settlements" changed, 1796, to "and Eastern States;" 1872, to "and of the Eastern States").

We esteem it our duty and privilege most earnestly to recommend to you, as members of our Church, our Form of Dis-
Discipline. cipline, which has been founded on the experience of ["fifty years in Europe, and of twenty years in America," changed, 1796, to "a long series of years,"] as also on the observations and remarks we have made on ancient and modern Churches.

We have made some little alterations in the present edition, [**1796.**
yet such as affect not in any degree the essentials of our doctrines and Discipline. We think ourselves obliged to view and review annually the whole order of our Church, always aiming at perfection, standing

on the shoulders of those who have lived before us, and taking the advantage of our former selves.

We wish to see this little publication in the house of every Methodist, and the more so as it contains [om., 1812, our Plan of (om., 1796, Collegiate and) Christian Education] the Articles of Religion, maintained more or less, in part or in whole, by every reformed Church in the world.

We would likewise declare our real sentiments concerning [**1812.** the Scripture doctrine of election and reprobation, as also on the infallible, unconditional perseverance of all that ever have believed or ever shall on the doctrine of Christian Perfection, [in., 1792, and om., 1796, and, lastly, on the nature and subjects of Christian Baptism.]

Far from wishing you to be ignorant of any of our Doctrines, or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole.

[Om., 1816, We know you are not in general able to purchase many books; but] you ought, next to the word of God, to procure the articles and canons of the Church to which you belong.

This present edition is small and cheap, and we can assure [**1872.** you that the profits of the sale of it shall be applied to charitable [in., 1840, and religious] purposes.

We remain your very affectionate brethren and Pastors, [om., 1872, who labor night and day, both in public and in private, for your good.]

Thomas Coke, born at Brecon, Wales, September 9, 1747; entered the Wesleyan Conference 1778, was ordained Superintendent or Bishop by Mr. Wesley in 1784, and the same year came to America, and at the Christmas Conference of that year was chosen Superintendent by the General Conference. He finally left America, 1804, and, after laboring several years in England, projected a mission to India, but died in the Indian Ocean on his way thither, May 3, 1814.

Francis Asbury, born August 20, 1745, at Handsworth, England; joined the British Conference 1766; was sent by Mr. Wesley as a missionary to America in 1771; was appointed General Assistant, or Superintendent, by Mr. Wesley in 1772; was displaced in 1773 by Thomas Rankin; was reappointed in 1779 after Rankin left America, and held the post till 1784 by the annual election of the Conference; was chosen Superintendent 1784, and in 1787 took the title Bishop, and died in Spottsylvania, Va., March 31, 1816. He was the organizer of the Methodist Episcopal Church.

Richard Whatcoat, born February 23, 1736, in England; entered the British Conference 1769; was elected Bishop 1800; died in Delaware, July 5, 1806.

William M'Kendree, born in King William's County, Va., July 5, 1757; converted 1787; joined Conference 1788; was elected Bishop 1808; and died in Tennessee, March 5, 1835.

Enoch George, born 1767 or 1768 in Lancaster County, Va.;

joined Conference 1790; was chosen Bishop 1816; and died in Virginia, August 23, 1828.

Robert Richford Roberts, born August 2, 1778; entered the Baltimore Conference 1802; was chosen Bishop 1816; died in Indiana, March 28, 1843.

Joshua Soule, born in Bristol, Maine, August 1, 1781; converted 1797; joined the New York Conference 1799; was chosen Bishop 1824; entered the M. E. Church, South, 1846, as one of its Bishops; died in Tennessee, March 6, 1867.

Elijah Hedding, born in Pine Plains, N. Y., January 7, 1780; entered the New York Conference 1801; Presiding Elder of the New England District 1807; elected Bishop 1824; died at Poughkeepsie, N. Y., April 9, 1852.

James Osgood Andrew, born 1794; entered the South Carolina Conference 1813; elected Bishop 1832; was the occasion of the division of the Methodist Church in 1844; continued with the South as one of their Bishops; died March 1, 1871.

John Emory, born in Queen Anne County, Md., April 11, 1789; joined the Philadelphia Conference 1810; chosen Bishop 1832; died December 16, 1835.

Beverly Waugh, born in Fairfax Co., Va., October 25, 1789; entered the Baltimore Conference 1809; elected Bishop 1836; died in Baltimore, Md., February 9, 1858.

Thomas A. Morris, born in Kentucky, April 28, 1790; joined the Ohio Conference 1816; was chosen Bishop 1836. Residence, Springfield, Ohio.

Leonidas L. Hamline, born in Burlington, Conn., May 10, 1797; entered the Ohio Conference 1833; elected Bishop 1844; resigned 1852; died in Iowa, March 22, 1865.

Edmund Storer Janes, born in Connecticut, April 27, 1807; joined the Philadelphia Conference 1830; elected Bishop 1844. Residence, New York.

Levi Scott, born 1802; joined the Philadelphia Conference 1826; elected Bishop 1852. Residence, Odessa, Delaware.

Matthew Simpson, born June 10, 1810; joined the Pittsburgh Conference 1833; was chosen Bishop 1852. Residence, Philadelphia.

Osmon Cleander Baker, born in New Hampshire, July 30, 1813; joined New Hampshire Conference in 1839; elected Bishop 1852; died in Concord, N. H., December 20, 1871.

Edward R. Ames, born in Indiana, March 20, 1806; joined the Illinois Conference 1830; elected Bishop 1852. Residence, Baltimore.

Francis Burns, born in Albany, N. Y., December 5, 1809; entered the Liberia Conference 1838; elected a missionary Bishop of Liberia 1856; ordained 1858; died in Baltimore, Md., April 18, 1863.

Davis Wasgatt Clark, born in Maine, February 25, 1812;

joined New York Conference 1843; elected Bishop, 1864; died in Cincinnati, May 23, 1871.

Edward Thomson, born in England, October 5, 1810; joined the Ohio Conference 1833; elected Bishop 1864; died in Wheeling, West Va., March 22, 1870.

Calvin Kingsley, born September 8, 1812; joined the Erie Conference 1841; elected Bishop 1864; died while on a missionary tour, at Beyroot, Syria, April 6, 1870.

John W. Roberts, joined the Liberia Conference 1838; was ordained Bishop 1866, his jurisdiction being restricted to Liberia.

Thomas Bowman, born July 15, 1817; joined the Baltimore Conference 1839; elected Bishop 1872. Residence, St. Louis, Mo.

William L. Harris, born in Ohio, November 4, 1817; entered the Michigan Conference 1837; was Assistant Missionary Secretary from 1860 to 1872; elected Bishop 1872. Residence, Chicago, Ill.

Randolph S. Foster, born in Ohio, February 22, 1820; entered the Ohio Conference 1837; was chosen Professor and President in Drew Theological Seminary; elected Bishop 1872. Residence, Cincinnati, O.

Isaac W. Wiley, born in New Jersey, March 2, 1825; joined the Philadelphia Conference 1851; was a missionary to China; was chosen Editor of the Ladies' Repository 1864, and Bishop 1872. Residence, Boston, Mass.

Stephen M. Merrill, born in Ohio, September 16, 1825; entered the Ohio Conference 1846; elected Editor of the Western Advocate 1868, and Bishop 1872. Residence, St. Paul, Minn.

Edward G. Andrews, born in New York, August 7, 1825; joined Oneida Conference 1848; elected Bishop 1872. Residence, Omaha, Neb.

Gilbert Haven, born in Malden, Mass., September 21, 1821; was Principal of Amenia Seminary 1848–9; entered the New England Conference 1851; elected Editor of Zion's Herald in 1867; elected Bishop 1872. Residence, Atlanta, Ga.

Jesse T. Peck, born in New York, April 4, 1811; joined the Oneida Conference 1832; was for many years Principal of the Troy Conference Seminary; afterward President of Dickinson College; transferred to California; was elected Bishop 1872. Residence, San Francisco, Cal.

DOCTRINES AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH.

PART I.—ORIGIN, DOCTRINES, AND RULES.

CHAPTER I.—ORIGIN, ARTICLES [IN., 1872, OF RELIGION], AND GENERAL RULES.

1792.] *Section* 1.—*Origin of the Methodist Episcopal Church.**

1784.] *Quest.* 3. As the ecclesiastical as well as civil affairs [**1787.** of these United States have passed through a very considerable change by the Revolution, what plan of Church government shall we hereafter pursue?

Origin of the M. E. Church.

Ans. We will form ourselves into an Episcopal Church, under the direction of Superintendents, Elders, Deacons, and Helpers, according to the forms of ordination annexed to our Liturgy, and the Form of Discipline set forth in these Minutes.

1787.] *Section* 3.—*On the Nature and Constitution of our Church.* [**1792.**

Constitution of Church.

We are thoroughly convinced that the Church of England, to which we have been united, is deficient in several of the most important parts of Christian discipline, and that (a few ministers and members excepted) it has lost the life and power of religion. We are not ignorant of the spirit and design it has ever discovered in Europe, of rising to preeminence and worldly dignities by virtue of a national establishment, and by the most servile devotion to the will of temporal governors; and we fear the same spirit will lead the same Church in these United States (though altered in its name) to similar designs and attempts, if the number and strength of its members will ever afford a probability of success, and particularly to obtain a national establishment, which we cordially abhor as the great bane of truth and holiness, and consequently the greatest impediment in the world to the progress of vital Christianity.

For these reasons we have thought it our duty to form ourselves into an independent Church. And as the most excellent mode of Church government, according to our maturest judgment, is that of a moderate episcopacy, and as we are persuaded that the uninterrupted succession of Bishops from the apostles can be proved neither from Scripture nor antiquity, we therefore have constituted ourselves into an Episcopal Church, under the direction of Bishops, Elders, Deacons, and Preachers, according to the forms of ordination annexed to our Prayer-book, and the regulations laid down in this Form of Discipline.

1792.] 1. The Preachers and members of our Society in general, being convinced that there was a great deficiency of

* The title was not inserted until 1792; the substance of the section is found in Sections 3 and 4 of 1787.

vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their Churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

1789.] *Section 4.—On the Constituting of Bishops and their Duty.* [**1792.**

Quest. 1. What is the proper origin of the Episcopal authority in our Church?

2. *Ans.* In the year 1784 the Rev. John Wesley [in., 1792, in consequence of this our venerable friend], who, under God, had been the father of the great revival of religion now extending over the earth by the means of the Methodists, determined [om., 1792, at the intercession of multitudes of his spiritual children on this continent] to ordain ministers for America, and for this purpose [in., 1792, in the year 1784,] sent over three regularly ordained ["clergy," changed, 1872, to "clergymen];" but, preferring the episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford [in., 1792, and a Presbyter of the Church of England], for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, then General Assistant of the Methodist Society in America, for the same episcopal office; he, the said Francis Asbury, being first ordained Deacon and Elder. In consequence of which the said Francis Asbury was solemnly set apart for the said episcopal office by prayer, and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Asbury as their Bishops, being fully satisfied of the validity of their episcopal ordination.

Section 2.—Articles of Religion.

These articles, though not inserted in the Discipline till 1790, were selected by Mr. Wesley from those of the Church of England, and printed in "the Sunday Service," prepared for the use of the American Societies. The parts of the English Articles omitted by the Conference are in smaller type, and a variation of language is indicated in foot-notes. Brief omissions are in brackets.

"I. *Of Faith in the Holy Trinity.*

3. There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and good-

ness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there are* three Persons of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, who† was made very Man.*

4. The Son, who‡ is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin [of her substance]; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

(III.) *Of the Going Down of Christ into Hell.*

As Christ died for us, and was buried, so also is it to be believed that he went down into hell.

III. (IV.) *Of the Resurrection of Christ.*

5. Christ did truly rise again from the dead, and took again his body, with [flesh, bones, and] all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. (V.) *Of the Holy Ghost.*

6. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. (VI.) *Of the Sufficiency of the Holy Scriptures for Salvation.*

7. The Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, or§ may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names [and Number] *of the Canonical Books.*

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book

* "Be."—*Thirty-nine Articles.*
† "Which."—*Ibid.*
‡ "Which."—*Ibid.*
§ "Nor."—*Ibid.*

of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra,* The Book of Nehemiah,† The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

[And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine: such are these following:

The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.]

All the books of the New Testament, as they are commonly received, we do receive and account [them] canonical.

VI. (VII.) *Of the Old Testament.*

8. The Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who ‡ feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth § not bind Christians, ‖ nor ought the civil precepts thereof ¶ of necessity to be received in any commonwealth; yet notwithstanding no Christian [man] whatsoever is free from the obedience of the commandments which are called moral.

(VIII.) *Of the Three Creeds.*

The three creeds—Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed—ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.

VII. (IX.) *Of Original or Birth Sin.*

9. Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the [fault and] corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and [is] of his own nature inclined to evil, and that continually.**

* "The First Book of Esdras."—*Thirty-nine Articles.*
† "The Second Book of Esdras."—*Ibid.*
‡ "Which."—*Ibid.*
§ "Do."—*Ibid.*
‖ "Christian men."—*Ibid.*
¶ "Nor the civil precepts thereof ought."—*Ibid.*
** "So that the flesh lusteth always contrary to the Spirit."—*Ibid.*

And therefore in every person born into this world it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh, called in Greek Φρονημα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

VIII. (X.) *Of Free Will.*

10. The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and [good] works to faith, and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

IX. (XI.) *Of the Justification of Man.*

11. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort [as more largely is expressed in the Homily of Justification].

X. (XII.) *Of Good Works.*

12. Although * good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and [do] spring out [necessarily] of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by its † fruit.

(XIII.) *Of Works before Justification.*

Works done before the grace of Christ and the inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XI. (XIV.) *Of Works of Supererogation.*

13. Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety, for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than

* "Albeit that."—*Thirty-nine Articles.* † "The."—*Ibid.*

of bounden duty is required; whereas Christ saith plainly, When ye have done all that is * commanded [to] you, say, We are unprofitable servants.

(XV.) *Of Christ alone without Sin.*

Christ, in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as St. John saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XII. (XVI.) *Of Sin after Justification.*†

14. Not every sin willingly committed after justification is the‡ sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification.§ After we have received the Holy Ghost we may depart from grace given and fall into sin, and by the grace of God [we may] rise again and amend our lives. And therefore they are to be condemned who‖ say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

(XVII.) *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor; wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season. They through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love toward God; so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil dost thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they

* "Are."—*Thirty-nine Articles.*
† "Baptism."—*Ibid.*
‡ "Deadly sin willingly committed after baptism is."—*Ibid.*
§ "Baptism."—*Ibid.*
‖ "Which."—*Ibid.*

be generally set forth to us in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

(XVIII.) *Of Obtaining Eternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

XIII. (XIX.) *Of the Church.*

15. The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments [be] duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

(XX.) *Of the Authority of the Church.*

The Church hath power to decree rites or ceremonies, and authority in controversies of faith, and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

(XXI.) *Of the Authority of General Councils.*

General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XIV. (XXII.) *Of Purgatory.*

16. The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant[y] of Scripture, but [rather] repugnant to the word of God.

(XXIII.) *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought

to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

XV. (XXIV.) *Of Speaking in the Congregation in such a Tongue as the People Understand*[eth].

17. It is a thing plainly repugnant to the word of God and the custom of the primitive Church to have public prayer in the church, or to minister the sacraments in a tongue not understood by* the people.

XVI. (XXV.) *Of the Sacraments.*

18. Sacraments ordained of Christ are† not only badges or tokens of Christian men's profession, but rather they are‡ certain [sure witnesses and effectual] signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures, but yet have not the like nature of [sacraments with] Baptism and the Lord's Supper, because§ they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation,‖ as St. Paul saith.

(XXVI.) *Of the Unworthiness of the Ministers, which Hinders not the Effect of the Sacrament.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry both in hearing the word of God, and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the sacraments ministered unto them, which be effectual, because of

* "Understanded of."—*Thirty-nine Articles.*
† "Be."—*Ibid.*
‡ "Be."—*Ibid.*
§ "For that."—*Ibid.*
‖ "Damnation."—*Ibid.*

Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offenses; and finally, being found guilty, by just judgment, be deposed.

XVII. (XXVII.) *Of Baptism.*

19. Baptism is not only a sign of profession and mark of difference, whereby Christians * are distinguished † from others that are ‡ not baptized, § but it is also a sign of regeneration, or the new birth, [whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.] The baptism of young children is [in any wise] to be retained in the Church [as most agreeable with the institution of Christ.]

XVIII. (XXVIII.) *Of the Lord's Supper.*

20. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner, and the mean whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

(XXIX.) *Of the Wicked, which Eat not the Body of Christ in the Use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

---

* "Christian men."—*Thirty-nine Articles.*
† "Discerned."—*Ibid.*
‡ "Be."—*Ibid.*
§ "Christened."—*Ibid.*

XIX. (XXX.) *Of both Kinds.*

21. The cup of the Lord is not to be denied to the lay people, for both the parts of the Lord's Supper * by Christ's ordinance and commandment ought to be ministered to all Christians † alike.

XX. (XXXI.) *Of the one Oblation of Christ, finished upon the Cross.*

22. The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone; wherefore the sacrifice of masses, in the which it is ‡ commonly said that the priest doth § offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit. ‖

XXI. (XXXII.) *Of the Marriage of Ministers.* ¶

23. The ministers of Christ ** are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, †† to marry at their own discretion, as they shall judge the same to serve best ‡‡ to godliness.

(XXXIII.) *Of Excommunicate Persons, how they are to be Avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as a heathen and publican until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXII. (XXXIV.) *Of the Rites and Ceremonies of Churches.* §§

24. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have been always different, ‖‖ and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites ¶¶ and ceremonies of the Church to which he belongs, which are *** not repugnant to the word of God, and are †††

* "Sacrament."—*Thirty-nine Articles.*
† "Christian men."—*Ibid.*
‡ "Was."—*Ibid.*
§ "Did."—*Ibid.*
‖ "Were blasphemous fables and dangerous deceits."—*Ibid.*
¶ "Priests."—*Ibid.*
** "Bishops, Priests, and Deacons."—*Ibid.*
†† "Christian men."—*Ibid.*
‡‡ "Better."—*Ibid.*
§§ "Of the Traditions of the Church."—*Ibid.*
‖‖ "Traditions and ceremonies be in all places one, or utterly like, for at all times they have been divers."—*Ibid.*
¶¶ "Traditions."—*Ibid.*
*** "Be."—*Ibid.*
††† "Be."—*Ibid.*

ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one* that offendeth against the common order of the Church, [and hurteth the authority of the magistrate], and woundeth the consciences of [the] weak brethren.

Every particular [or national] Church may† ordain, change, or‡ abolish rites and ceremonies, so that all things may be done to edification.§

(XXXV.) *Of the Homilies.*

The second Book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward VI., and therefore we judge them to be read in churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the Right Use of the Church. 2. Against Peril of Idolatry. 3. Of repairing and keeping clean of Churches. 4. Of Good Works: first of Fasting. 5. Against Gluttony and Drunkenness. 6. Against excess of Apparel. 7. Of Prayer. 8. Of the Place and Time of Prayer. 9. That Common Prayers and Sacraments ought to be ministered in a known Tongue. 10. Of the reverent Estimation of God's Word. 11. Of Alms-doing. 12. Of the Nativity of Christ. 13. Of the Passion of Christ. 14. Of the Resurrection of Christ. 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ. 16. Of the Gifts of the Holy Ghost. 17. For the Rogation days. 18. Of the State of Matrimony. 19. Of Repentance. 20. Against Idleness. 21. Against Rebellion.

(XXXVI.) *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward VI., and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

(XXXVII.) *Of the Civil Magistrates.*

The king's majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

---

* "He."—*Thirty-nine Articles.* † "Hath authority to ordain."—*Ibid.*

‡ "And."—*Ibid.*

§ "Ceremonies, or rites of the Church, ordained only by man's authority, so that all things be done to edifying."—*Ibid.*

Where we attribute to the king's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God's word, or of the sacraments, the which thing the injunctions also lately set forth by Elizabeth our queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offenses.

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

XXIII. *Of the Rulers of the United States of America.*

25. The Congress, the General Assemblies, the Governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the general act of Confederation, and by the Constitutions of their respective States. And the said States ought not to be subject to any foreign jurisdiction.*

XXIV. (XXXVIII.) *Of Christian Men's Goods* [*which are not common*].

26. The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some† do falsely boast. Notwithstanding every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

XXV. (XXXIX.) *Of a Christian Man's Oath.*

27. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

The following alterations have been made in the Articles from time to time. It will be perceived that they are almost all typographical errors, or substitutions of modern forms of

* Although Mr. Wesley inserted in the Liturgy which he prepared for the American Methodists a prayer for "the supreme rulers of the United States," yet he probably did not think himself sufficiently familiar with the subject to draw up an article respecting "the civil magistrates." Such an article was framed, however, at the Christmas Conference, when the Church was organized. It could not be printed with the others because they had been previously printed in England. It was inserted, however, in the next edition of the Prayer-book, in 1786 (see "Defense of our Fathers," sec. 8), as above.

† "Certain Anabaptists."—*Thirty-nine Articles.*

expression; but, on account of the importance of the subject, it has been thought best to notice them all.

1786. Article I, l. 2. For "without body, parts, or pas sions," read "without body or parts."

Article II, ll. 1, 2, "begotten from everlasting of the Father," omitted.

Article XIII, l. 2. For "in the which"—"in which."

Article XVI, l. 15. For "grown partly"—"partly grown."

1789. Article V, l. 4, "the" omitted.

Article XIV, l. 2. For "pardons"—"pardon."

1790. Article V, l. 9. For "Of the names"—"The names."

Article XXIII (in the note), l. 1. Before "The Congress," insert "The President."

1791. Article XIX, l. 4. For "ministered"—"administered."

1796. Article XVIII, l. 10. For "the Lord"—"our Lord."

1804. Article XXIII (in the note). For "the general Act of Confederation"—"the Constitution of the United States." After "said States," the following inserted—"are a sovereign and independent nation, and—."

1808. Article V, l. 3. For "or"—"nor."

Article XVIII, l. 15. For "spiritual"—"scriptural," a misprint which has been continued in every subsequent edition.

1812. Article VI, l. 10, "to" omitted.

Article X, l. 7, "is" inserted after "tree."

Article XVIII, ll. 1, 2. The words, "of the love," omitted, a misprint which was not corrected until 1840.

1816. Article V, l. 1. For "Holy Scripture containeth"—"the Holy Scriptures contain."

Article XI, l. 2. For "they call"—"are called."

Article XVI, end. "1 Cor. xi, 29" added.

1820. Article I, l. 4, "both" omitted.

Article XVIII, l. 16. For "mean"—"means."

Article XXIII, end. The following note was added: "As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be, and therefore it is expected that all our Preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects."

1824. Article VI, l. 8. For "rites"—"rights," a misprint which was continued until 1836.

*Section 3.—The General Rules.**

1789.] THE NATURE, DESIGN, AND GENERAL RULES OF OUR UNITED SOCIETIES.

28. In the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them, and they always concluded their meeting with prayer suited to their several necessities. Origin of the United Society.

29. This was the rise of the United Society, first in Europe, and then in America. Such a Society is no other than "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." Design of it.

30. That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the Leader. It is his duty, Class Leader's Duties.

31. I. To see each person in his class once a week at least; in order, 1. To inquire how their souls prosper. 2. To advise, reprove, comfort, or exhort, as occasion may require. 3. To receive what they are willing to give toward the relief of the [in., 1789, Preachers, Church, and] poor.† Visitation.

* These admirable Rules were prepared by John and Charles Wesley in 1739 for the government of the Society in England, and were retained without alteration by the early Methodists in America. See Lee's History, page 33. Emory, 210. The Rules, though acknowledged as an authority, were not inserted in the Discipline until 1789.

"These are the General Rules which were first introduced among us and which have continued among us from the beginning, and they have been admired not only by the Methodists themselves, but also by most religious people of other denominations."—*Lee's History of the Methodists*, p. 33.

"The present section forms perhaps one of the completest systems of Christian ethics or morals for its size which ever was published by an uninspired writer."—*Coke and Asbury.* See "Notes," etc.

Paragraph 28 was omitted in 1789, but re-inserted in 1792, substituting the third person for the first, and inserting Wesley's name.

† [In., 1789, This part refers to towns and cities, where the poor are generally numerous, and Church expenses considerable.]

32. II. To meet the Ministers and the Stewards of the Society once a week; in order, 1. To inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved. 2. To pay the Stewards what they have received of their several classes in the week preceding. [Om., 1789, and to show their account of what each person has contributed.]

Report to the Board.

33. There is only one condition previously required of those who desire admission into these Societies, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits.

Condition of Membership.

34. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation, First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as, The taking of the name of God in vain. The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling. [Om., 1789, and restored, 1848, "Drunkenness, buying or selling spirituous liquors, or drinking them unless in cases of extreme necessity," changed, 1789, to "drunkenness, buying or selling spirituous liquors, or drinking them;" 1790, to "drunkenness, or drinking spirituous liquors, unless (in., 1791, in) cases of necessity;" 1848, the original rule restored.]

1. To do no harm.

[In., 1789, "The buying or selling the bodies and souls of men, women, and children with an intention to enslave them;" changed, 1792, to "The buying ('or,' changed, 1838, to 'and')* selling of men, women, or children, with an intention to enslave them;" 1864, to "Slaveholding; buying or selling slaves."] Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing; the using many words in buying or selling. The buying or selling goods that have not paid the duty. The giving or taking things on usury, that is, unlawful interest. Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers. Doing to others as we would not they should do unto us. Doing what we know is not for the glory of God; as, The putting on of gold and costly apparel. The taking such diversions as cannot be used in the name of the Lord Jesus. The singing those songs or reading those books which do not tend to the knowledge or love of God. Softness and needless self-indulgence. Laying up treasure upon earth. Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

35. It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation, Secondly, By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as

2. To do good.

* This change not authorized by General Conference. Probably a typographical error.

possible, to all men. To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison. To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine [om., 1789, of devils], that "we are not to do good unless our hearts be free to it." By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another [om., 1792, unless you can be served better elsewhere], helping each other in business, and so much the more because the world will love its own and them only. By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race which is set [om., 1856, up] before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely for the Lord's sake.

36. It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation, Thirdly, By attending upon all the ordinances of God; such are, The public worship of God. The ministry of the word, either read or expounded. The Supper of the Lord. Family and private prayer. Searching the Scriptures. Fasting or abstinence.

3. Attendance upon the Means of Grace.

37. These are the General Rules of our Societies; all which we are taught of God to observe, even in his written word [in., 1789, which is] the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes ["on every truly awakened heart," changed, 1792, to "on truly awakened hearts"]. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

Section 4.—*Slavery.**

1780.] *Quest.* 16. Ought not this Conference to require [**1785.** those Traveling Preachers who hold slaves to give promises to set them free?

Traveling Preachers to Emancipate their Slaves.

Ans. Yes.

Quest. 17. Does this Conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others

Character of Slavery.

* The Methodists, from the first, took a deep interest in the colored people of this country, as evinced by the regulations quoted below, from the Minutes of early Conferences, and the constant modifications of this

Care for the Colored People.

should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?

Ans. Yes.

1783.] *Quest.* 10. What shall be done with our Local Preachers who hold slaves contrary to the laws which authorize their freedom in any of the United States?

Local Preachers.

Ans. We will try them another year. In the mean time let every assistant deal faithfully and plainly with every one, and report to the next Conference. It may be then necessary to suspend them.

1784.] *Quest.* 12. What shall we do with our friends that [**1786.** will buy and sell slaves?

An. Con. Minute.

Ans. If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration.

Quest. 13. What shall we do with our Local Preachers who will not emancipate their slaves in the States where the laws admit it?

Ans. Try those in Virginia another year, and suspend the Preachers in Maryland, Delaware, Pennsylvania, and New Jersey.

Quest. 22. What shall be done with our Traveling Preachers that now are, or hereafter shall be, possessed of slaves, and refuse to manumit them where the law permits?

Ans. Employ them no more.

Quest. 42. What methods can we take to extirpate slavery?

Minute by the Christmas Conference, Dec. 25.

Ans. We are deeply conscious of the impropriety of making new terms of communion for a religious Society already established, excepting on the most pressing occasion, and such we esteem the practice of holding our fellow-creature in slavery. We view it as contrary to the golden law of God, on which hang all the law and the prophets, and the

---

chapter. The varied provisions of this chapter exhibit a constant desire to circumscribe, repress, and extirpate slavery, but to do it in such a way as not to exclude practical effort for the salvation of both master and slave. The problem was a difficult one; perhaps no people could have solved it better. The difficulties in the solution arose from the very success attained with both classes.

In this section the provisions on the subject of slavery prior to the organization of the Methodist Episcopal Church at the Christmas Conference are placed first, followed by those of the Christmas Conference and the suspending minute, which really struck out all provisions on the subject. A new Rule was introduced in 1796, and variously modified by subsequent General Conferences.

The care of the Preachers for the colored people will be seen in the following:

Quest. 25. Ought not the Assistant to meet the colored people himself, and appoint as Helpers in his absence proper white persons, and not suffer them to stay late, and meet by themselves?

Ans. Yes.—*Minutes*, 1780.

Quest. 41. Are there any directions to be given concerning the negroes?

Ans. Let every Preacher as often as possible meet them in class, and let the Assistant always appoint a proper white person as their Leader. Let the Assistants also make a regular return to the Conference of the number of negroes in Society in their respective Circuits.—*Minutes*, 1784.

Quest. 17. What directions shall we give for the promotion of the spiritual welfare of the colored people?

We conjure all our Ministers and Preachers, by the love of God and salvation of souls, and do require them, by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them within their respective Circuits or Districts, and for this purpose to embrace every opportunity of inquiring into the state of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come; to meet such in class, and to exercise the whole Methodist Discipline among them.—*Minutes*, 1787.

The General Conference of 1800 allows the Bishops to ordain colored Preachers.—*Journal*, i, 44.

unalienable rights of mankind, as well as every principle of the Revolution, to hold in the deepest debasement, in a more abject slavery than is perhaps to be found in any part of the world except America, so many souls that are all capable of the image of God.

We therefore think it our most bounden duty to take immediately some effectual method to extirpate this abomination from among us, and for that purpose we add the following to the rules of our Society, namely:

1. Every member of our Society who has slaves in his possession shall, within twelve months after notice given to him by the Assistant (which notice the Assistants are required immediately, and without any delay, to give in their respective Circuits), legally execute and record an instrument, whereby he emancipates and sets free every slave in his possession who is between the ages of forty and forty-five immediately, or, at furthest, when they arrive at the age of forty-five. Emancipation.

And every slave who is between the ages of twenty-five and forty immediately, or, at furthest, at the expiration of five years from the date of the said instrument.

And every slave who is between the ages of twenty and twenty-five immediately, or, at furthest, when they arrive at the age of thirty.

And every slave under the age of twenty, as soon as they arrive at the age of twenty-five at furthest.

And every infant born in slavery after the above-mentioned rules are complied with, immediately on its birth.

2. Every Assistant shall keep a journal, in which he shall regularly minute down the names and ages of all the slaves belonging to all the masters in his respective Circuit, and also the date of every instrument executed and recorded for the manumission of the slaves, with the name of the court, book, and folio, in which the said instruments respectively shall have been recorded, which journal shall be handed down in each Circuit to the succeeding Assistants. Record of the Emancipated.

3. In consideration that these rules form a new term of communion, every person concerned who will not comply with them shall have liberty quietly to withdraw himself from our Society within the twelve months succeeding the notice given as aforesaid, otherwise the Assistant shall exclude him in the Society. Liberty of Withdrawal.

4. No person so voluntarily withdrawn, or so excluded, shall ever partake of the Supper of the Lord with the Methodists till he complies with the above requisitions. Excluded from Sacrament.

5. No person holding slaves shall in future be admitted into Society or to the Lord's Supper till he previously complies with these rules concerning slavery. Slaveholders ineligible.

N. B. These rules are to affect the members of our Society no further than as they are consistent with the laws of the States in which they reside.

And respecting our brethren in Virginia that are concerned, and after due consideration of their peculiar circumstances, we allow them two years from the notice given to consider the expedience of compliance or non-compliance with these rules. Members in Virginia have time.

Quest. 43. What shall be done with those who buy or sell slaves or give them away?

Ans. They are immediately to be expelled, unless they buy them on purpose to free them. Expulsion.

1785.] *Quest.* 43. What shall be done with those who buy or sell slaves or give them away?

Minute of 1785. *Ans.* They shall immediately be expelled, unless they buy them on purpose to free them.

It is recommended to all our brethren to suspend the exe- [**1796.**
Minute of 1784 suspended. cution of the Minute on Slavery till the deliberations of a future Conference, and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force.

Abhorrence of Slavery. N. B. We do hold in deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means.

1796.] *Quest.* What ["regulations shall be made," changed, [**1872.**
1804, to "shall be done"] for the extirpation of the [om., 1804, crying] evil of [om., 1804, of African] slavery?

38. *Ans.* 1. We declare that we are ["more than" changed, 1804, to "as much
Evil of Slavery. as"] ever convinced of the great evil of [om., 1804, the African slavery which exists in these United States] Slavery, [**1816.**
and do most earnestly recommend to the yearly Conferences, quarterly
Excludes from office. meetings, and to those who have the oversight of Districts and Circuits, to be exceedingly cautious what persons they admit to official stations in our Church, and in the case of future admission to official stations, to require such security of those who hold slaves, for the emancipation of them, immediately or gradually, as the laws of the States respectively and the circumstances of the case will
Remitted to the Conferences. admit; and we do fully authorize all the yearly Conferences to make whatever regulations they judge proper in the present case respecting the admission of persons to
1816.] official stations in our Church [in., 1816, therefore [**1860.**
no slaveholder shall be eligible to any official station in our Church hereafter where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom].

1800.] 2. When any Traveling Preacher becomes an owner of a slave
Deposes from Ministry. or slaves by any means, he shall forfeit his ministerial character in our Church unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

1796.] 2. No slaveholder shall be received into Society [**1808.**
till the Preacher who has the oversight of the Circuit has spoken to him freely and faithfully on the subject of slavery.

3. Every member of the Society who sells a slave shall immediately [in., 1804, except at the request of the slave, in cases of mercy and humanity, agreeably to the judgment of a committee of the
Excludes from Membership. male members of the Society, appointed by the Preacher who has the charge of the Circuit], after full proof, be excluded the Society. And if any member of our Society purchase a slave, the ensuing Quarterly Meeting shall determine on the number of years in which the slave so purchased would work out the price of his purchase. And the person so purchasing shall immediately after such determination execute a legal instrument for the manumission of such slave at the expiration of the term determined by the Quarterly Meeting. And in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgment of the Quarterly Meeting, such member shall be excluded the Society. Provided, also, that in the case of a female slave, it shall be inserted in the aforesaid
Children of female slaves. instrument of manumission that all her children who shall be born during the years of her servitude shall be free at the following times, namely: every female child at the age of twenty-one, and every male child at the age of twenty-five [in., 1804, provided, also, that if a member of our Society shall buy a slave with a certificate of future emancipation, the terms of eman-

cipation shall notwithstanding be subject to the decision of the Quarterly Meeting Conference]; nevertheless ["if the member of our Society, executing the said instrument of manumission judge it proper, he may fix the times of manumission of the children of the female slaves, before mentioned, at an earlier age than that which is prescribed above" changed, 1804, to "To the members of our Societies in the States of North Carolina, South Carolina, Georgia, and Tennessee, shall be exempted from the operation of the above rules."]

Subject to the Quarterly Conference.

The South exempt.

4. The Preachers and other members of our Society are requested to consider the subject of negro slavery with deep attention till the ensuing General Conference, and that they impart to the General Conference, through the medium of the yearly Conferences, or otherwise, any important thoughts upon the subject, that the Conference may have full light, in order to take further steps toward the eradicating this enormous evil from that part of the Church of God to which they are united. [1804.

Subject to be considered.

1800.] 6. The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves to the Legislatures of those States in which no general laws have been passed for that purpose. These addresses shall urge in the most respectful but pointed manner the necessity of a law for the gradual emancipation of the slaves. Proper committees shall be appointed by the Annual Conferences out of the most respectable of our friends for the conducting of the business, and the Presiding Elders, Elders, Deacons, and Traveling Preachers shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power in every respect to aid the committees, and to further this blessed undertaking. Let this be continued from year to year till the desired end be accomplished. [1804.

Petitions to the Legislatures.

1804.] The two above paragraphs changed, 1804, to, 5. Let our Preachers from time to time, as occasion serves, admonish and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters. [1808.

Exhortation to the Slaves.

1812.] 3. Whereas the laws of some of the States do not admit of emancipating of slaves without a special act of the Legislature; [in., 1808, the General Conference authorizes each Annual Conference to form their own regulations relative to buying and selling slaves.] [1820.

Annual Conferences empowered.

1824.] 3. All our Preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God, and to allow them time to attend upon the public worship of God on our regular days of divine service. [1860.

Slaves to be taught.

1856.] "Chapter viii, Of the Rights and Privileges of our Colored Members," changed, 1860, to Section V, Part II, chap. viii. [1864.

1. Our colored Preachers and official members shall have all the privileges which are usual to others in the District and Quarterly Conferences, where the usages of the country do not forbid it. And the Presiding Elder may hold for them a separate ["District," changed, 1856, to "Quarterly" Conferences] ["where the number of colored Local Preachers will justify it;" changed, 1856, to "when in his judgment it shall be expedient."]

Privileges of Colored Preachers and of Official Members.

[2. "The Annual Conferences," changed, 1848, to "the Bishops (in., 1856, and Presiding Elders)"] may employ colored Preachers to travel and preach when their services are judged necessary; provided, that no one shall be so employed without having been recommended ["according to the form of Discipline;" changed, 1856, to "by a Quarterly Conference."]

Colored Traveling Preachers.

1856.] 3. The Bishops may call a Conference, once in each year, of our colored Local Preachers within the bounds of any one or more of our Districts, for the purpose of conferring with them with respect to the wants of the work among our colored people, and the best means to be employed in promoting its prosperity; at which Conference the Presiding Elder within whose District and under whose care the colored Churches and congregations are shall be present; Provided, that the holding of said Conference or Conferences shall be recommended by an Annual Conference, and the Bishops, upon due inquiry, shall deem it practicable and expedient. [**1864.**

Colored Conference.

1860.] We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with the Rule in our Discipline which requires all who desire to continue among us to "do no harm," and "to avoid evil of every kind." We therefore affectionately admonish all our Preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.*

Rule of 1780 Revised.

Section 5.—*Baptism.*

1784.] *Quest.* 45. Is there any direction to be given concerning the administration of baptism? *Ans.* [**1787.**

39. Let every adult person, and the parents of every child to be baptized, have (their) the choice either of immersion, sprinkling [in., 1786, or pouring], [om., 1789, and let the Elder or Deacon conduct himself accordingly].

Choice of Mode.

Quest. 46. What shall be done with those who were baptized in their infancy, but have now scruples concerning the validity of infant baptism?

Ans. Remove their scruples by argument, if you can; if not, the office may be performed by immersion or sprinkling, as the person desires.

Rebaptism.

Quest. 48. Are there any directions to be given concerning the fees of office? *Ans.*

1787.] 40. We will on no account whatever [om., 1787, suffer any Elder or Deacon among us to] ["receive a fee or present" changed, 1828, to "make a charge"] for administering [om., 1787, the ordinance of marriage], baptism, or for ["the burial," changed, 1828, to "burying"] the dead.†

Services Free.

* The following minute in regard to Local Preachers is made 1783 by the Annual Conference:

Quest. 10. What shall be done with our Local Preachers who hold slaves contrary to the laws which authorize their freedom in any of the United States?

Ans. We will try them another year. In the mean time let every Assistant deal faithfully and plainly with every one, and report to the next Conference. It may then be necessary to suspend them.

† *Quest.* 8. Has not the preaching of funeral sermons been carried so far as to prostitute that venerable custom, and in some sort to render it contemptible?

Ans. Yes. Therefore let all the Preachers inform every Society that we will not preach any but for those who we have reason to think died in the fear and favor of God.—*Minutes of* 1777.

Resolved, That rebaptism, whether of those baptized in infancy or adult age, is entirely inconsistent with the nature and design of baptism as set forth in the New Testament.—*Gen. Conf.*, 1868.

Section 6.—The Lord's Supper.

1784.] *Quest.* 47. Shall persons who continue to attend [**1787.** divine service, and partake of the Lord's Supper with other Churches, have liberty at the same time to be members of our Society?

Ans. They shall have liberty if they comply with our rules.

Quest. 44. Are there any directions to be given concerning [**1872.** the administration of the Lord's Supper?

[*Ans.* Let it be recommended to the people to receive it kneeling; but let them at the same time be informed that they may receive it "either standing or sitting," changed, 1787, to "*Ans.* Let those who choose receive it kneeling, and let those who do not, either standing or sitting," changed, 1792, to (om., 1872, "*Ans.*) 41. Let ("those," changed, 1872, to "persons") who have scruples concerning the receiving of ("it," changed, 1872, to "the Lord's Supper") kneeling, be permitted to "receive it either standing or sitting."]

2. Let no person who is not a member of our ["Society;" [**1848.** changed, 1816, to "Church,"] be admitted to the communion without ["a sacrament ticket, which ticket shall be changed every quarter;" changed, 1787, to "examination, and some token given by an Elder or Deacon:"] [om., 1787, and we empower the Elder or Assistant, and no others, to deliver these tickets].

1792.] 42. No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our ["Society;" changed, 1816, to "Church"].*

Section 7.—Of Marriages.

1789.] ["Of unlawful marriages;" changed, 1804, to "of marriages;" 1864, to "Rules Relating to Marriage"].

1784.] *Quest.* 20. Do we observe any evil which has [**1872.** ["lately prevailed among our Societies;" changed, 1796, to "prevailed in our Church with respect to marriage?]" *Ans.*

Marriage with Unbelievers.

43. Many of our members have married with† unawakened persons. This has produced ["fatal;" 1787, "bad"] effects. ["They had either a cross for life or turned back to perdition;" changed, 1787, to "They have been either hindered for life, or have turned back to perdition"].

Quest. 21. What can be done to ["put a stop to:" changed, 1804, to "discourage"] this? *Ans.*

Duty of Preachers.

44. [In., 1872, To discourage such marriages]: 1. Let every Preacher publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers." 2 Cor. vi, 14.

Penalty.

2. Let him openly declare whoever does this will be [**1836.** ["expelled the Society;" changed, 1804, "to put back on trial six months"].

Exhortation.

3. When any such is ["expelled," 1804, to "put back on trial"], let a suitable exhortation be subjoined.

Taking Advice of Brethren.

2. Let all be exhorted to take no step in so weighty a matter without advising with the most serious of their brethren.

---

* "*Resolved*, That we earnestly recommend that in all cases the pure juice of the grape be used in the celebration of the Lord's Supper."—*Jour. Gen. Conf.*, 1864, p. 440.

† "With unbelievers, yea."—*Large Minutes.*

Quest. 22. Ought any woman to marry without the consent [**1872.** of her parents?

Ans. In general she ought not.

Consent of Parents.

45. [In., 1872, In general a woman ought not to marry without the consent of her parents.] Yet there may be "an exception," changed, 1787, to "exceptions."] For if, 1. A woman ["be under the* necessity of marrying;" changed, 1800, to "believe it to be her duty to marry"]; if, 2. Her parents absolutely refuse to let her marry any Christian, then she may, nay, ought to marry without their consent. Yet, even then, a Methodist Preacher ought not to ["marry;" changed, 1789, to "be married to"] her.

1792.] N. B. By the word "unawakened," as used [**1800.** above, we mean one whom we could not in conscience admit into Society.

1796.] 46. We do not prohibit our people from marrying persons who are not of our ["Society;" changed, 1816, to "Church];" provided such persons have the form and are seeking the power of godliness; but ["if they marry persons who do not come up to this description, we shall be obliged to purge our Society of them;" changed, 1804, to "we are determined to discourage their marrying persons who do not come up to this description"]. [Om., 1836, "And even in a doubtful case the member of our Society shall be put back upon trial."]

Explanation.

Section 8.—"*Of Dress.*"

[*Changed*, 1864, *to* "*Rules Concerning Dress.*"] †

1784.] *Quest.* 11. How shall we prevent superfluity in [**1784.** dress among our people?

Conference Minute on Dress.

Ans. Let the Preachers carefully avoid every thing of this kind in themselves, and speak frequently and faithfully against it in all our Societies.

Quest. 18. (16.) Should we insist on the rules concerning [**1872.** dress? *Ans.* By all means.

47. [In., 1872, We should by all means insist on the rules concerning Dress.]

The Christmas Conference on Dress.

This is no time to ["give (om., 1836, any) encouragement to superfluity of apparel;" changed, 1856, to "encourage superfluity of dress." Therefore ["give no (band) tickets to any;" changed, [**1856.** 1836, to "receive none into the Church"] till they have left off superfluous ornaments. In order to this, 1. Let every ["assistant," changed, 1787, to "one who has charge of a Circuit,"] read [in., 1836, Mr. Wesley's] "Thoughts upon Dress" at least once a year in every [om., 1836, large] Society. 2. In visiting the classes be very mild, but very strict. 3. Allow no exempt case [om., 1792, not even of a married woman]; better one suffer than many. 4. Give no tickets to any that wear high heads,‡ or enormous bonnets, ruffles, or rings. §

1856.] Therefore let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves "with gold, or pearls, or costly array." 1 Tim. ii, 9.

* "A."—*Large Minutes.*

† "The band rules, particularly with regard to dress."—*Ibid.*

‡ "Calashes."—*Ibid.* § "Ruffles and rings," inserted 1784.—*Ibid.*

CHAPTER II.

1848.] THE MEMBERSHIP OF THE CHURCH.

Section 1.—*Of Receiving Members into the Church.**

1784.] *Quest.* 16. How shall we prevent improper persons from insinuating [in., 1787, themselves] into the ["Society," changed, 1816, to "Church?"] *Ans.* [1872.

48. [In., 1872, In order to prevent improper persons from insinuating themselves into the Church,] ["Give tickets to none;" changed, 1836, to, "49. Let ("none;" changed, 1868, to "no one") be received into the Church"] until ["they are recommended by a Leader, with whom they have met at least ("two;" changed, 1789, to "six") months on trial;" changed, 1868, to "such person has been at least six months on trial, and has been recommended by the Leaders' and Stewards' Meeting, or, where no such meeting exists, by the Leaders,"] [in., 1836, and has been baptized;] [in., 1840, and who shall, on examination by the Minister in Charge before the Church, give satisfactory assurances both of the correctness of his faith and his willingness to observe and keep the rules of the Church.† Nevertheless, if a member in good standing in any other orthodox Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full fellowship.] Reception of Members. Of Members from other Orthodox Churches.

["2. Give notes to none but those who are;" changed, 1836, to, "50. II. Let none be admitted on trial except they are well"] recommended by one you know, or until they have met ["three or four times;" changed, 1836, to "twice or thrice"] in class.

["3. Give them;" changed, 1787, to, "51. III. Read"] the Rules to them the first time they meet. Reading the Rules.

Quest. 17. (15.) ["When shall we admit new members;" changed, 1789, to "How shall we be more ("strict;" changed, 1796, to "exact") in receiving and excluding members?"]

Ans. ["In large towns admit them into the bands at the quarterly love-feast following the quarterly meeting;‡ into the Society on the Sunday following the quarterly meeting.‡ Then also read the names of them that are excluded;" changed, 1789, to, "In large Societies we may read the names of those that are received and excluded once a quarter;" changed, 1792, to ("The official minister or preacher;" changed, 1868, to, 52. (in., 1872, That we may be more exact in receiving and excluding members,) "the Preacher in Charge" shall at every Names to be Read.

* The provisions of this section prior to 1848 are found in the section on "Class-meetings." The probation in 1781 was "three months."

1864.] † Persons baptized in infancy must publicly assent, before the Church, to the Baptismal Covenant. The re-baptism of persons known to have been previously baptized is inconsistent with the nature and design of baptism as set forth in the New Testament.

‡ "Visitation."—*Large Minutes.*

quarterly meeting read the names of those that are received (in., 1836, into the Church) and (in., 1836, also those that are therefrom) excluded"].

1856.] *Section 2.—The Relation of Baptized Children to the Church.**

Quest. 1. Are all young children entitled to baptism? *Ans.* [**1872.** 53. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism that they use all diligence in bringing them up in conformity to the word of God, and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

Subjects.

Religious Instruction.

Quest. 2. What is the relation of baptized children to the Church? *Ans.*

54. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.

Covenant Relation.

Quest. 3. What shall be done for the baptized children of our Church? *Ans.*

55. The Preacher in Charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth, baptism, their parentage, and places of residence.

Registry of Names.

["*Ans.* 2. As early as they shall be able to understand, let [**1864.** them be taught the nature, design, and obligations of their baptism, and the truths of religion necessary to make them wise unto salvation; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity, and religious experience;" changed, 1864, to (om., 1868, "At the age of ten years, or earlier.")

1864.] 56. The Preacher in Charge shall organize the baptized children of the Church, at the age of ten years or younger, into classes, and appoint suitable Leaders (male or female), whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of baptism, and the truths of religion necessary to make them "wise unto salvation;" urge them to give regular attendance upon the means of grace; advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience; Provided, that children unbaptized are not to be excluded from these classes.]

Organized into Classes.

1856.] 57. Whenever ["they," changed, 1872, to "Baptized children"] shall have attained an age sufficient to understand the

* Prepared by F. G. Hibbard, D.D.

obligations of religion, and shall give evidence [om., 1868, of a desire to flee from the wrath to come, and to be saved from their sins, their names may (in., 1864, with their consent) be enrolled on the list of probationers, and if they shall continue to give evidence of a principle and habit] of piety, they may be admitted into full membership in our Church, on the recommendation of a Leader with whom they have met at least six months in class, by publicly assenting before the Church to the Baptismal Covenant, and also to the usual questions on doctrines and discipline. Admission in Full.

58. Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the Preacher in Charge shall ascertain and report to the Leaders' [in., 1868, and Stewards'] Meeting the facts in the case, and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require. Orphans.

CHAPTER III.

1792.] THE MEANS OF GRACE.

Section 1.—*Public Worship.**

Quest. 1. What directions shall be given for the establishment of uniformity in public worship among us on the Lord's day? [1872.

59. [In., 1872, For the establishment of uniformity in public worship among us on the Lord's day]:

60. I. Let the morning service consist of singing, prayer, the reading of a ["chapter out of;" changed, 1864, to "lesson from"] the Old Testament, and another ["out of;" changed, 1864, to "from"] the New, and preaching. Order of Morning Service.

II. Let the afternoon service consist of singing, prayer, the reading of one [in., 1804, or two] chapters out of the Bible, and preaching. [1864. Afternoon.

III. ["Let the evening service consist of singing, prayer, and preaching;" changed, 1864, to "61. II. Let the afternoon or evening service consist of singing, prayer, the reading of one or two Scripture lessons, and preaching"]. Evening. Afternoon and Evening.

[IV. "But on the days of administering the Lord's Supper, the two chapters in the morning service may be omitted;" changed 1864, to "62. III. On the days of administering the sacrament of the Lord's Supper the reading of the Scripture lessons may be omitted."] Sacrament Day.

1824.] 63. IV. In administering the ["ordinances," changed, 1864, to "sacraments;"] and in the burial of the dead, let our form of ["Discipline," changed, 1864, to "Ritual"] invariably Ritual.

* "Our people should be urged to take part in the public worship of God, first, in singing; secondly, in prayer, in the Scripture attitude of kneeling, by the repetition of the Lord's Prayer."—*Gen. Conf.*, 1868.

be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer [in., 1864, the congregation being exhorted to join in its audible repetition. Let a doxology be sung at the conclusion of each service], and the apostolic benediction [in., 1864, be invariably used] in dismissing the congregation.

Responses. **1864.**] 64. V. Let the people be earnestly exhorted to join in all these acts of worship, and especially to respond to the prayers of our Ritual.

Meeting Society. **1792.**] 65. VI. Let the Society be met, wherever it is practicable, on the Sabbath day.

1784.] *Section 2.—The Spirit and Truth of Singing.*

["*Quest.* 57. (39.) How shall we," changed, 1872, to "66. To"] guard against formality in singing:*

Hymns. 1. By choosing† such hymns as are proper for the [**1856.** congregation.

2. By not singing too much at once; seldom more than five or six verses.

Tune. 3. By suiting the tune to the words.

Address the People. 4. By often stopping short, and asking the people, "Now, do you know what you said last? Did you speak no more than you felt?"

Not Sing too Slow. 5. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who have either very strong or very weak voices.

Learn to Sing. 6. In every large Society let them learn to sing, and let them always learn our tunes first.

Women's Parts. 7. Let the women constantly sing their parts alone. Let no man sing with them unless he understands the notes, and sings the base as it is ["pricked down," changed, 1787, to "composed"] in the tune-book.

New Tunes. 8. Introduce no new tune till they are perfect in the old.

Tune-book. 9. Recommend our tune-book. And if you cannot sing yourself, choose a person or two at each place to pitch the tune for you.

Congregational Singing. 10. Exhort every person in the congregation to sing; not one in ten only.

Our own Hymns. 11. Sing no hymns of your own composing.

Reader. 12. If a Preacher be present let ["no singer," changed, 1787, to "him alone"] give out the words.

Air in Teaching. 13. When the singers would teach a tune to the congregation, they must sing only the tenor [the air].

Singing Schools. **1792.**] 14. Let it be recommended to our people not to attend the singing schools which are not under our direction.

Fugue Tunes. 15. The Preachers are desired not to encourage the singing of fugue tunes in our congregations.

16. We do not think that fugue tunes are sinful or improper to be used in private companies, but we do not approve of their being used

---

* "In public worship particularly."—*Large Minutes.*

† "By preaching frequently on the head. By taking care to speak only what we feel."—*Ibid.*

in our public congregations, because public singing is a part of divine worship in which all the congregation ought to join.

1856.] 67. I. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five verses. Hymns.

68. II. Let the tune be suited to the sentiment, and do not suffer the people to sing too slow. Tune.

69. III. In every Society let due attention be given to the cultivation of sacred music.* Sacred Music.

70. IV. ["4. Let one or more be chosen in each Society to lead the singing," changed, 1868, to "Should the Preacher in Charge desire it, let the Quarterly Conference appoint annually a Committee of three or more, who, co-operating with him, shall regulate all matters relating to this part of divine worship."] Committee on Singing.

71. V. As singing is a part of divine worship in which all ought to unite, therefore exhort every person in the congregation to sing, not one in ten only. Congregational Singing.

1787.] *Section* 3.—[*In.*, 1872, *Classes and*] *Class-Meetings.*†

1784.] *Quest.* 13. How may the leaders of classes be made more useful? [**1872.**

Ans. 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness at ["the next quarterly visitation," changed, 1787, to "least once a quarter,"] [om., 1797, And] in order to this ["allow," changed, 1787, to "take"] sufficient time [om., 1787, for the visiting of each Society].

78. Let each Leader ["carefully," changed, 1872, to "be careful to"] inquire how every soul in his class prospers, not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

79. III. Let the Leaders converse with ["the Assistant," changed, 1787, to "the Elder and Deacon," 1792, to "those who have charge of their Circuits," (in., 1872, "and Stations")] frequently and freely.

Quest. 14. Can any thing ["further," changed, 1787, to "more"] be done in order to make the class-meetings lively and profitable?

Ans. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's classes.

3. Let us observe which Leaders are the most useful, and let these meet the other classes as often as possible.

4. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

1872.] 72. The design of the organization of classes and the appointment of Leaders is:

73. I. To establish a system of pastoral oversight that shall effectively reach every member of the Church.

74. II. To establish and keep up a meeting for social and

* *Quest.* 14. How shall we reform our singing?

Ans. Let all our Preachers who have any knowledge in the notes improve it by learning to sing true themselves, and keeping close to Mr. Wesley's tunes and hymns.—*Minutes*, 1784.

† *Quest.* 9. Ought not every Traveling Preacher to meet the class wherever he preaches?

Ans. Yes, if possible.—*Minutes*, 1779.

religious worship, for instruction, encouragement, and admonition, that shall be a profitable means of grace to our people.

75. III. To carry out, unless other measures be adopted, a financial plan for the raising of moneys.

76. The primary object of distributing the members of the Church into classes is to secure the sub-pastoral oversight made necessary by our itinerant economy. In order to secure this oversight:

77. I. Let a report of the condition of his class be presented by the Leader at each meeting of the Quarterly Conference.

1784.] 78. II. Let each Leader be careful to inquire how every soul of his class prospers; not only how each person outwardly observes the rules, but how he grows in the knowledge and love of God.

79. III. Let the Leaders converse with those who have the charge of their Circuits frequently and freely.

80. [In., 1872, in order to render our class-meetings interesting and profitable,] 1. Remove improper Leaders. 2. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

1872.] 81. In the arrangement of class-meetings two or more classes may meet together, and be carried on according to such plan as shall be agreed upon by the Leaders in concurrence with the Preacher in Charge.

82. Let care be observed that they do not fall into formality through the use of a uniform method. Let speaking be voluntary or the exercises conversational, the Leader taking such measures as may best assist in making the services fresh, spiritual, and of permanent religious profit.

1864.] 83. Let the Leaders be directed to such a course of reading and study as shall best qualify them for their work; especially let such books be recommended as will tend to increase their knowledge of the Scriptures and make them familiar with those passages best adapted to Christian edification. Whenever practicable let the Preachers examine the Leaders in the studies recommended.

1787.] Section IV, ["On," changed, 1790, to "of"] the privi- [**1864.** leges granted to serious persons that are not of our ["Society," changed, 1816, to "Church"].*

1784.] *Quest.* 11. How often shall we permit ["strangers," changed, 1808, to "those who are not of our Society (1816, Church)] ["to be present at the meeting of the Society," changed, 1808, to "to meet in class, (om., 1816, or Society?)"]

Ans. At every other meeting of the Society in every place let no stranger be admitted. At other times they may; but the same person not above twice [in., 1787, or thrice].†

---

* This was a separate section till 1848, then it was incorporated in this section on Class-meetings.

† This was restored from 1773.

In order to this, see that all in every place show their tick- [1787.
ets before they come in. If the Stewards and Leaders are not exact herein employ others that have more resolution.

Quest. 12. How often shall we permit strangers to be pres- [1864.
ent at our love-feasts?

Ans. Let them be admitted with the utmost caution, and the same person on no account above twice, unless he becomes a member.

Section 3.—*Of the Band Societies.**

1791.] Two, three, or four true believers, who have full [1856.
confidence in each other, form a band. Only it is to be observed that in one of these bands all must be men, or all women, and all married, or all ["single," changed, 1812, to "unmarried"].

Rules of the Band Societies, drawn up December 25, 1738.

The design of our meeting is to obey that command of God, "Confess your faults one to another, and pray one for another, that ye may be healed."

To this end we ["intend," changed, 1792, to "agree"].

1. To meet once a week at least.
2. To come punctually at the hour appointed, without some extraordinary reason [in., 1808, prevents].
3. To begin [om., 1792, those of us who are present] exactly at the hour, with singing or prayer.
4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in ["thought, word, and deed," changed, 1792, to "tempers, words, or actions"], and the temptations we have felt since our last meeting.
5. To end every meeting with prayer suited to the state of each person present.
6. To desire some person among us to speak his own state first, and then to ask the rest, in order, as many and as searching questions as may be concerning their state, sins, and temptations.

Some of the questions proposed to every one before he is admitted among us may be to this effect:

1. Have you the forgiveness of your sins?
2. Have you peace with God, through our Lord Jesus Christ?
3. Have you the witness of God's Spirit with your spirit that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward, dominion over you?
6. Do you desire to be told your faults?
7. Do you desire to be told all your faults, and that plain and home?
8. Do you desire that every one of us should tell you from time to time whatsoever is in ["his," changed, 1800, to "our"] heart concerning you?
9. Consider! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you?
10. Do you desire that in doing this we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?
11. Is it your desire and design to be on this and all other occasions

---

* The Rules for Bands were prepared by Mr. Wesley in 1738. The original Rules, with their later modifications, are given in the text. They were inserted in the Discipline 1791, and omitted 1856. See Works of Wesley, vol. v, p. 192.

entirely open, so as to speak every thing that is in your heart without exception, without disguise, and without reserve?

Any of the preceding questions may be asked as often as occasion offers; the four following at every meeting:

1. What known sins have you committed since our last meeting?
2. What [in., 1792, particular] temptations have you met with?
3. How were you delivered?
4. What have you thought, said, or done, of which you doubt whether it be sin or not?

Directions given to the Band Societies, December 25, 1744.

You are supposed to have the faith that "overcometh the world." To you, therefore, it is not grievous,

I. Carefully to abstain from doing evil; in particular,

1. Neither to buy nor sell any thing at all on the Lord's day.
2. To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.
3. To be at a word both in buying and selling.
4. [Om., 1792, To pawn nothing (om., 1791, no, not to save life).*]
5. Not to mention the fault of any behind his back, and to stop those short that do.
6. To wear no needless ornaments, such as rings, [in., 1791, ear-rings], necklaces, lace, ruffles.
7. To use no needless self-indulgence, [om., 1792, such as taking snuff or tobacco, unless prescribed by a physician].

II. Zealously to maintain good works; in particular,

1. To give alms of such things as you possess, and that ["to the uttermost of your power," changed, 1792, to "according to your ability"].
2. To reprove all that sin in your sight, and that in love and meekness of wisdom.
3. To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

III. Constantly to attend on all the ordinances of God; in particular,

1. To be at Church and at the Lord's table [om., 1792, every week], and at every public meeting of the Bands.

[Om., 1792, 2. To attend the ministry of the word every morning, unless distance, business, or sickness prevent.]

3. To use private prayer every day, and family prayer if you are at the head of a family.
4. [In., 1792, Frequently] to read the Scriptures and meditate thereon [om., 1792, at every vacant hour].
5. To observe, as days of fasting or abstinence, all Fridays in the year. †

[In., 1791, and om., 1792, 5. Have you nothing you desire to keep secret?]

---

* In publishing this rule, Mr. Crowther adds the following note: "There was a fund at that time established to assist the poor, either by loan or donation, which accounts for the rigor of the rule."—*Portraiture of Methodism*, p. 256.

† The Discipline of 1784 has the following directions on the subject:

Quest. 19. What can be done to encourage meeting in Band?

Ans. 1. In every large society have a love-feast quarterly for the bands only. 2. Never fail to meet them once a week. 3. Exhort every believer to embrace the advantage. 4. Give a band ticket to none till they have met a quarter on trial."

Mr. Wesley's Minutes had the following additional:

Observe! You give none a band ticket before he meets, but after he has met.

Quest. (17.) Have those in band left off snuff and drams?

Ans. No. Many are still enslaved to one or the other. In order to redress this, 1. Let no preacher touch either on any account. 2. Strongly dissuade our people from them. 3. Answer their pretenses, particularly curing the colic.

Section 10.—*Of the Sale and Use of Spirituous Liquors.**

1796.] *Quest.* What directions shall be given concerning [**1840.** the sale and use of spirituous liquors?

Ans. If any member of our Society retail or give spirituous liquors, and any thing disorderly be transacted under his roof on this account, the Preacher who has the oversight of the Circuit shall proceed against him as in the case of other immoralities, and the person accused shall be cleared, censured, suspended, or excluded, according to his conduct, as on other charges of immorality.

---

* The Rule on this subject in 1780 was as follows:

Quest. 23. Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice?

Ans. Yes.

In 1783 the Conference passed this:

Quest. 11. Should our friends be permitted to make spirituous liquors, sell, and drink them in drams?

Ans. By no means: we think it wrong in its nature and consequences, and desire all our preachers to teach the people by precept and example to put away this evil.

Coke and Asbury appended, in 1796, the following note:

"Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers, when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect."

"At that time (1783) it was but seldom known that a Methodist preacher drank spirituous liquors, unless in cases of extreme necessity."—*Lee's History*, p. 82.

The Rule for Preachers in 1784 was: "*Quest.* 23. May our ministers or traveling Preachers drink spirituous liquors? *Ans.* By no means, unless it be medicinally." This was omitted in 1786.

PART II.—GOVERNMENT OF THE CHURCH.

CHAPTER I.—THE CONFERENCES.

Section 1.—*The General Conference.*

1792.] *Quest.* Who shall compose the General Conference, [in., 1808, and what are the regulations and powers belonging to it]? [**1872.**

Ans. All the Traveling Preachers who shall be in full connection at the time of holding the Conference [in., 1800, and have traveled four years], [in., 1804, from the time that they were received on trial by an Annual Conference]. [**1808.**

Members.

1808.] 84. I. The General Conference shall be composed [in., 1872, of Ministerial and Lay Delegates. The Ministerial Delegates shall consist] of one member for every [five; 1816, seven; 1836, twenty-one; 1856, twenty-seven; 1860, thirty; 1872, forty-five] members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.*

1872.] 85. The Lay Delegates shall consist of two laymen for each Annual Conference, except such Conferences as have but one Ministerial Delegate, which Conferences shall be entitled to one Lay Delegate each.

86. The Lay Delegates shall be chosen by an Electoral Conference of Laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference, at the place of its meeting, at its session immediately preceding the General Conference.

87. The Electoral Conference shall be composed of one Layman from each Circuit or Station within the bounds of the Annual Conference; and on assembling, the Electoral

1872.] * A Transferred Preacher shall not be counted twice in the same year as the basis of the election of Delegates to the General Conference, nor vote for Delegates to the General Conference in any Annual Conference where he is not counted as a part of the basis of representation, nor vote twice the same year on any constitutional question.

The Secretaries of the several Annual and Electoral Conferences shall send to the Secretary of the last General Conference a certified copy of the election of Delegates and Reserves to the next General Conference, in the order of their election, as soon after the election as practicable, so that a roll of Members and Reserves may be prepared for the opening of the next General Conference.

Conference shall organize by electing a Chairman and Secretary of their own number, such Layman to be chosen by the last Quarterly Conference preceding the time of the assembling of such Electoral Conference; Provided, that no Layman shall be chosen a Delegate either to the Electoral Conference or to the General Conference who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding the elections.*

1792.] *Quest.* 3. When and where shall the next General Conference be held? [**1796.**

Ans. On the first day of November, in the year 1796, in the town of Baltimore. Time of Meeting.

1808.] 88. II. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the City of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time; but the General Superintendents [in., 1856, or a majority of them], by or with the advice of [in., 1856, two thirds of] all the Annual Conferences, or, if there be no General Superintendent [in., 1856, two thirds], of all the Annual Conferences, shall have power to call [in., 1856, an extra session of the] General Conference at any time, ["if they judge it necessary," changed, 1856, to "to be constituted in the usual way"]. Extra Sessions.

89. III. At all times when the General Conference is met it shall take two thirds of ["the representatives of all the Annual Conferences to make," changed, 1872, to "the whole number of Ministerial and Lay Delegates to form"] a quorum for transacting business. Quorum.

1872.] 90. IV. The Ministerial and Lay Delegates shall sit and deliberate together as one body, but they shall vote separately whenever such separate vote shall be demanded by one third of either order; and in such cases the concurrent vote of both orders shall be necessary to complete an action. Mode of Deliberation.

1808.] 91. V. One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present, the General Conference shall choose a president *pro tem.* President.

92. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, namely: Powers of.

* "*Resolved*, That in all matters connected with the election of Lay Delegates the word 'laymen' must be understood to include all the members of the Church who are not members of the Annual Conferences."—*Gen. Conf.*, 1872.

The Delegated General Conference was suggested by Jesse Lee.—*Asbury's Journal*, ii, 110.

Restrictive Rules.

93. I. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

94. II. They shall not allow of more than one [in., 1872, Ministerial] Representative for every [five; 1836, fourteen] members of the Annual Conference [in., 1872, nor more than two Lay Delegates for any Annual Conference]; nor allow of a less number than one for every ["seven; 1836, thirty; 1860, forty-five"].*

1836.] Provided, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of ["two Delegates," changed, 1864, to "one Delegate"].

1808.] 95. III. They shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant General Superintendency [in., 1856,† but may appoint a Missionary Bishop or Superintendent for any of our foreign missions, limiting his jurisdiction to the same respectively].

96. IV. They shall not revoke or change the General Rules of the United Societies.

97. V. They shall not do away the privileges of our ministers or preachers, of trial by a Committee, and of an appeal; neither shall they do away the privileges of our members, of trial before the Society, or by a Committee, and of an appeal.

98. VI. They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

99. Provided, nevertheless, that upon the ["joint," changed, 1832, to "concurrent"] recommendation of [in., 1832, three fourths of the members of the several] Annual Conferences [in., 1832, who shall be present and vote on such recommendation], then a majority of two thirds of the General Conference succeeding, shall suffice to alter any of the

* The General Conference of 1856 referred the question of this change to the Annual Conferences, which concurred.

† By oversight of the Editor, this clause, though authorized by the General Conference of 1856, was not inserted in the Discipline until 1868.

To meet the expense of General Conference, it was provided, 1868 and 1872 (see Gen. Conf. Jour., p. 251), that

1. The Book Agents shall estimate the sum needed, and report the same to the Bishops.

2. The Bishops shall apportion it to the Conferences.

3. The Conferences shall apportion it to the Societies, and any Conference failing to do so shall forfeit all claim for the expenses of its delegation.

above restrictions [in., 1832, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect].

*Section 2.—The Annual Conferences.**

1796.] *Quest.* 7. Are there any other directions to be given concerning the Annual Conferences? *Ans.* [**1872.**

100. There shall be [six, 1800, seven; 1812, nine; 1816, eleven; 1820, twelve; 1824, seventeen; 1832, twenty-two; 1836, twenty-eight; 1840, thirty-three; 1844, forty; 1848, thirty-one; 1852, thirty-nine; 1856, forty-seven; 1860, fifty-one; 1864, fifty-nine; 1868, seventy-one; 1872, seventy-six] Annual Conferences in the year. Number.

1792.] *Quest.* 1. Who ["are members," changed, 1796, to "shall attend"] the ["District," changed, 1796, to "yearly," and in 1816, to "Annual"] Conferences? *Ans.*

101. All the Traveling Preachers [om., 1796, of the District or Districts respectively], [in., 1796, both those] who are in full connection [in., 1796, and those who are ("to be received into full connection," changed, 1852, to "on trial")]; [in., 1872, shall attend the Annual Conferences]. Attendance.

Quest. 5. How often are the District Conferences to be held? [**1796.**

Ans. Annually. Time.

Quest. 6. How many Circuits shall send Preachers in order to form a District Conference?

Ans. Not fewer than three, nor more than twelve. No. of Circuits in a District.

Quest. 7. Shall the Bishop be authorized to unite two or more Districts together, where he judges it expedient, in order to form a District Conference? Union of Districts.

Ans. He shall, as far as is consistent with the rule immediately preceding.

Quest. 8. Who shall appoint the times of holding the District Conferences? *Ans.* [**1872.**

102. The Bishops [in., 1872, shall appoint the times of holding the Annual Conferences]; [in., 1804, but they shall allow each Annual Conference to sit a week at least]. Time.

1804.] *Quest.* 3. Who shall appoint the places of holding the Annual Conferences? *Ans.*

103. Each Annual Conference shall appoint the place of its own sitting [in., 1856; but should it become necessary, from any unforeseen cause, to change the place of its sitting after it has been fixed by the Conference, the Preacher Place.

* In 1792 the Annual Conferences were in all parts of the Discipline called "District" Conferences; in 1796 "yearly" was substituted, and in 1816 "Annual." These changes are often, though not always, indicated in the text.

or Preachers in Charge of the place, and the Presiding Elder of the District where the Conference was to be held, shall have power to make such change. But this authority shall not be exercised without first consulting the other Presiding Elders of the Conference so far as practicable].

1852.] *Quest.* 4. Who shall preside in the Annual Con- [**1872.** ferences?

Presided.

104. A Bishop shall preside in the Annual Conferences.* In case no Bishop be present ["a Presiding Elder, appointed by a Bishop by letter or otherwise," changed, 1864, to "a member of the Conference appointed by the Bishop"] shall preside. But if no appointment be made, or ["if the Presiding Elder," changed, 1864, to "the person"] appointed do not attend, the Conference shall [om., 1864, in either of these cases] elect a President by a ballot from among the [om., 1864, Presiding] Elders without debate.

1784.] *Quest.* 70. What is ["the method wherein we usually proceed in the (in., 1792, "District," changed, 1796, to "yearly," and in 1816, to "Annual") Conferences?" changed, 1868, to "the business of the Annual Conferences"]? *Ans.*

Order of Business.

Early Order.

According to the Annual Minutes, the order of business, prior to the organization of the Church, was as follows:

1773. 1. How are the Preachers stationed?

2. What numbers are there in the Society?

The following questions were subsequently added at the dates prefixed to them respectively:

1774. 1. Who are admitted this year?

2. Who are admitted on trial?

3. Who are Assistants this year?

4. Are there any objections to any of the Preachers?

1779. Who desist from traveling?

1780. What Preachers are admitted into full connection?

1782. What is the yearly collection? How was it expended? Where and when shall our next Conferences be held?

1783. What sum is to be raised for the support of the Preachers' wives?

1784. What Preachers have died this year?

105. [In., 1872, The business of the Annual Conferences is "We," changed, 1868, to "To"] inquire,

1. [In., 1872, Have any entered this Conference by transfer or re-admission?]

2. ["What Preachers," changed, 1872, to "Who"] are admitted [in., 1792, on trial?]

3. Who remain on trial?

4. Who are admitted ["on trial," changed, 1792, to "into full connection"]?

5. Who are the Deacons [in., 1872, of the first class]?

6. [In., 1872, Who are the Deacons of the second class?]

1792.] 7. Who ["are," changed, 1812, to "have been elected and ordained"] Elders [in., 1812, this year]?

* See 234–5.

6. Who have been elected by the unanimous suffrages of [**1848.** the General Conferences to exercise the Episcopal office, and superintend the Methodist Episcopal Church in America?

8. Who are the ["supernumeraries," changed, 1804, to [**1860.** "supernumerary, superannuated, and worn-out Preachers?" and 1812, again "supernumeraries"].

[In., 1864, Who are the Supernumerary Preachers?]

[In., 1812–9, Who are the Superannuated (om., 1872, or worn-out) Preachers?] *

10. [In., 1784, "Are there any objections to any of the Preachers who are named one by one?" changed, 1792, to "Are the Preachers blameless in life and conversation?" This, in 1872, to "Was the character of each Preacher examined?"]

11. ["Who are ("under a location," changed, 1804, to "located") through weakness of body or family concerns?" changed, 1812, to "Who have located this year?" and, 1872, to "Have any located?"]

12. ["Who have withdrawn from the Connection this year?" Changed, 1872, to "Have any withdrawn?"]

13. [In., 1872, Have any been transferred, and to what Conference?]

14. ["Who are expelled from the Connection?" changed, 1872, to "Have any been expelled?"]

15. ["Who have died this year?" changed, 1872, to "Have any died?"]

1872.] 16. What is the Statistical Report?†

(1.) Membership. Number of [in., 1848, Probationers]. Number in full [in., 1792, Members]. Number of [in., 1856, Local Preachers]. Number of [in., 1792, Deaths].

(2.) [In., 1856, Baptisms—Children—Adults.]

(3.) Church Property. [In., 1856, Number of Churches. Probable value. Number of Parsonages. Probable value.] [In., 1872, Amount raised for the building and improving Churches and Parsonages.‡ Present indebtedness.]

1832.] (4.) Benevolent collections. [In., 1832, What has been contributed for the support of missions, and what ("for publication of Bibles?" changed, 1844, to "to aid the American Bible Society and its auxiliaries,") and what for Tracts and Sunday-school books?" changed, 1848, to "What has been contributed for the sup- [**1856.** port of Missions? What for the Sunday-School Union? What for the publication and circulation of tracts? and what to aid the American Bible Society?"]

1872.] For Conference Claimants. For Missions: from Churches; from Sabbath-schools. For Woman's Foreign Missionary Society. For the Board of [in., 1868, Church Extension]. For the Tract Society. For the Sunday-School

* "Superannuated and supernumerary preachers."—*Large Minutes.*

† ["5. What is the Kingswood collection?
6. "What boys are received this year?
9. "What girls are assisted?"]—*Ibid.*

‡ (6.) Ministerial Support—Claims. Receipts.

Union of the Methodist Episcopal Church. For the Freedmen's Aid Society. For Education.

(5.) Sabbath-schools. [In., 1856, Number of schools. Number of officers and teachers.] Total number of scholars of all ages. Number of scholars fifteen years of age and over. Number of scholars under fifteen, except infant classes. Number of scholars in infant classes. Average attendance of teachers and scholars in whole school. Number of Library [in., 1856, Books]. Total expenses of school this year. Number of "Sunday-School Advocates" taken. Number of "Sunday-School Journals" taken. Number of officers and teachers who are Church-members and probationers. Number of scholars who are Church-members or probationers. Number of conversions this year.

1784.] What was contributed for the contingent ex- [**1792.**
penses? 6. How was this expended? 7. What is contributed toward the fund for the Superannuated Preachers and the widows and orphans of the Preachers? 8. What demands are there upon it? [Om., 1787, 9. How many Preachers' wives are to be provided for? By what Circuits and in what proportion?]

1792.] 14. What has been collected for the contingent [**1832.**
expenses [in., 1800, for the making up of the allowances of the Preachers, etc.]?

15. How has this been expended?

16. What is contributed toward the fund for the Superan- [**1800.**
nuated Preachers, and the widows and orphans of the Preachers?

17. What demands are there upon it?

1832.] What amounts are necessary for the Superannu- [**1872.**
ated Preachers, and the widows and orphans of Preachers, and to make up the deficiencies of those who have not obtained their regular allowance on the Circuits? What has been collected on the foregoing accounts, and how has it been applied?

1860.] 3. Every Annual Conference has full liberty to [**1864.**
adopt and recommend such plans and rules as to them may appear necessary the more effectually to raise supplies for the respective allowances. Each Annual Conference is authorized to raise a fund, if they judge it proper, subject to its own control, and under such regulations as their wisdom may direct, for the relief of the distressed Traveling and Superannuated Preachers, their wives, widows, and children; and it shall be the duty of each Annual Conference to take measures from year to year to raise money in every Circuit and Station within its bounds for those purposes.*

1872.] 17. What are the claims upon the Conference Fund?

18. What has been received on the foregoing claims, and how has it been applied?

19. Have any Local Preachers been ordained?

20. Are any of our Literary or Theological Institutions under the control and patrónage of this Conference, and what is their condition?

21. Who are the Conference Board of Church Extension?

* See ¶ 491, where this paragraph was introduced in 1808 and 1812, and remains.

1792.] 22. Where are the Preachers stationed? [Om., 1872, What numbers are in Society?]

1784.] 23. Where and when shall the next Conference be held?

1787.] *Quest.* 3. Is there any other business to be done [**1872.** in the [in., 1792, "District," changed, 1796, to "yearly," and, 1816, to "Annual"] Conferences? *Ans.*

106. The Electing and Ordaining of [om., 1792, Bishops] Deacons and Elders [in., 1872, is to be done in the Annual Conferences].

1836.] 107. It shall be the duty of each Annual Conference to examine strictly into the state of the Domestic Missions within its bounds, and to allow none to remain on the list of its missions which, in the judgment of the Conference, is able to support itself.*

1872.] 108. Each Annual Conference shall report through its Secretary, annually, to the Secretaries of the Missionary Society at New York, the name of each District, Circuit, or Station within its bounds, sustained in whole or in part by said Conference as a mission, together with the amount of missionary money appropriated to such yearly.

109. Each Annual Conference shall cause the collections, as reported by the Preachers for the Statistical Tables, to be compared with the receipts of the Conference Treasurers of the several benevolent Societies, that discrepancies, if any, may be corrected before the publication of the Minutes. Statistics.

110. Preachers in Charge shall report to their Annual Conferences as collections actual cash receipts only, and shall hand the money, or a satisfactory voucher for the amount, to the Conference Treasurers, otherwise no credit shall be given to a contributing Charge. Financial Report.

1860.] 111. Each Annual Conference shall report, through its Secretary, to the Sunday-School Union, the number of schools within its bounds, together with other facts named in the form published by the Union, and contained in the annual reports of Preachers, as directed in ¶ 266. Sunday-School Report.

1800.] 112. A record of the proceedings of each Annual Conference shall be kept by a Secretary chosen for the purpose, and shall be signed by the President and Secretary; and a copy of said record shall be sent to the General Conference; [in., 1872, also the minutes and documents of the trial of any member of the Conference who may have been condemned or censured shall be forwarded with the record.] Secretary.

* Transferred, 1848, from section on Conferences.

1792.] *Quest.* 11. How are the Districts to be formed? [**1848.**

Forming the Districts.

Ans. According to the judgment of the Bishops [in., 1844, provided, that no District shall contain more than fifteen appointments].

N. B. In case that there be no Bishop to travel through the District and exercise the Episcopal office on account of death [in., 1800, or otherwise] the Districts shall be regulated in every respect by the ["District," changed, 1796, to "yearly," 1816, to "Annual"] Conferences and the Presiding Elders till the ensuing General Conference (ordinations only excepted).

Section 3.—*The District Conferences.*

1872.] 113. The District Conferences shall be composed of the Traveling and Local Preachers, the Exhorters, the District Stewards, and the Sunday-School Superintendents in the District. But if there shall be more than one Sunday-School Superintendent in any Circuit or Station, then the Quarterly Conference shall designate one of them for this service.

Members.

114. The District Conference shall meet twice each year, at such time and place as the Presiding Elder shall designate for the first meeting after the adoption of this plan by any District; but the District Conference shall, at each meeting, determine the place for its next meeting, the time to be fixed by the Presiding Elder. The first District Conference for the year shall be held in the early part of it; the second near the close.

Time.

115. The Presiding Elder shall preside in the District Conference. In his absence the District Conference shall choose its own President by ballot from among the Traveling Elders.

President.

116. The minutes of the District Conference shall be kept by a Secretary chosen by the Conference. The minutes shall be carefully recorded in a book provided for the purpose, and kept by the Secretary for future use or reference.

Secretary.

Order of Business.

117. The regular business of the District Conference shall be,—

118. I. To take the general oversight of all the temporal and spiritual affairs of the District, subject to the provisions of the Discipline.

119. II. To take cognizance of all the Local Preachers and Exhorters in the District, and to inquire respecting the gifts, labors, and usefulness of each by name, and to arrange a plan of appointments for each for the ensuing half year.

120. III. To hear complaints against Local Preachers; to try, suspend, deprive of ministerial office and credentials, expel or acquit any Local Preacher against whom charges may be preferred.

121. IV. To license Local Preachers, and to recommend to the Annual Conference Local Preachers as suitable candidates for Deacons' or Elders' Orders, and for admission on trial in the Traveling Connection; Provided, that no person shall be licensed to preach, nor recommended for orders, nor for admission in the Traveling Connection, without the recommendation of the Quarterly Conference, or of the Stewards' and Leaders' Meeting of the Circuit or Station of which he is a member; and in all cases the candidates shall first pass a satisfactory examination in doctrine and discipline.

122. V. To inquire whether all the collections for the Benevolent Institutions of the Church, as recognized by the Discipline, are properly attended to in all the Circuits and Stations, and to adopt suitable measures for promoting their success.

123. VI. To inquire into the condition of the Sunday-schools in the District, and to adopt suitable measures for insuring their success.

124. VII. To inquire respecting opportunities for Missionary and Church Extension enterprises within the District, and to take measures for the occupation of any neglected portions of its territories by mission Sunday-schools and appointments for public worship.

125. VIII. To provide for appropriate religious and literary exercises during its sessions for the mutual benefit of those attending upon them.

126. IX. The District Stewards shall, at the place, and at or near the time of the first District Conference for the year, make their estimate for the support of the Presiding Elder, as provided for in ¶ 478. District Stewards.

127. The provisions of this section shall be of force and binding only in those Districts in which the Quarterly Conferences of a majority of the Circuits and Stations shall have approved it by asking the Presiding Elder to convene the District Conference, as herein provided. In those Districts in which District Conferences shall be held, the power by this section given to the District Conferences shall not be exercised by the Quarterly Conferences. In all other cases their powers shall remain as heretofore provided. Conference optional.

1820.] *Quest.* 1. What directions shall be given concerning Local Preachers?* [**1836.**

1. There shall be held annually in each Presiding Elder's District a District Conference, of which all the Local Preachers in the District, who shall have been licensed two years, shall be members [in., 1828, a majority of whom shall be a quorum to do business], and of which the Presiding Elder of the District for the time being shall be president; or, in case of his absence, the Conference Members.

* These provisions made a part of the chapter on Local Preachers.

shall have authority to elect a president *pro tem.* It shall be the duty of the Presiding Elder of each District to appoint the time and place of the first Conference, after which the Presiding Elder shall appoint the time, and the Conference the place, of its own sitting, [in., 1824, ("Provided, that if any District Conference shall refuse or neglect to," changed, 1828, to "But if any District Conference shall not") hold its regular sessions, then the Quarterly Meeting Conferences of the Circuits and Stations respectively shall have authority to transact the business of the District Conference]; [in., 1828, Provided, that no person shall be licensed to preach without the recommendation of the Society of which he is a member, or of a Leaders' meeting].

Time and Place.

2. The said District Conference shall have authority to license proper persons to preach, and renew their license [in., 1824, annually, when, in the judgment of the said Conference, their gifts, grace, and usefulness will warrant such renewal], to recommend suitable candidates to the Annual Conference for Deacons' or Elders' orders, in the local connection, for admission on trial in the traveling connection, and to try, suspend, expel, or acquit any Local Preacher in the District against whom charges may be brought; Provided, that no person shall be licensed [in., 1824, or recommended for admission into the traveling connection] without being first recommended by the Quarterly Conference of the Circuit or Station to which he belongs, nor shall any one be licensed to preach, or recommended to the Annual Conference for ordination, without first being examined in the District Conference on the subjects of doctrine and discipline.

Business.

3. The District Conference shall take cognizance of all the Local Preachers in the District, and shall inquire into the gifts, labors, and usefulness of each Preacher by name.*

Duties.

1848.] *Section* 4.—*The Quarterly Conferences.*†

Quest. 1. Of whom shall the Quarterly Conferences be composed? *Ans.* [**1872.**

128. [In., 1872, the Quarterly Conference shall be composed] of all the Traveling and Local Preachers, Exhorters, Stewards, Class Leaders [om., 1848, of the Circuit or Station], **1792.**] [in., 1864, and Trustees] of [in., 1864, the Churches in the Circuits] [in., 1864, or Stations], [om., 1864, and none else].

Members.

1852. ["But the male," changed, 1856, to "and the first male"] Superintendents of our Sunday-schools [in., 1864, said Trustees and Superintendents being members of our Church], [in., 1856, and approved by the Quarterly Conference], [om., 1856, having supervision of their schools, with the right to speak and vote on questions relating to Sunday-schools, and on such questions only], [om., 1856, shall by virtue of their office have a seat, etc.] [In., 1852, and om., 1868, The Missionary

---

* "If any District Conference shall refuse or neglect to hold its regular sessions, then, and in all such cases, the Quarterly Meeting Conferences of the circuits and stations respectively shall be authorized to transact the business of the District Conference."—*Journal Gen. Conf.*, 1824.

† The section on Quarterly Conferences was introduced in 1848; but provisions on the subject had previously existed in that on Presiding Elders, and the language in 128 is mostly taken from them.

The terms "Quarterly Meeting," "Quarterly Conference," and "Quarterly Meeting Conference," are often employed synonymously. The changes from one to the other are not always indicated in this work.

Committee shall have a right to a seat during the action of the Conference on the subject of Missions, but at no other time.]

1848.] *Quest.* 2. Who shall preside in the Quarterly Con- [**1872.** ference? *Ans.*

129. The Presiding Elder [in., 1872, shall preside in the Quarterly Conferences], and in his absence [in., 1868, any Elder of the same District that he may appoint; and in case no such appointee be present] the Preacher in charge [in., 1872, shall preside]. President.

1852.] *Quest.* 3. How shall the Minutes of the Quarterly Conference be kept? *Ans.*

1804.] 130. The Quarterly Conference shall appoint a Secretary ["to," changed, 1868, to "who shall"] take minutes of the proceedings ["of the Quarterly Meeting Conference," changed, 1816, to "thereof"] ["in a book kept by one of the Stewards of the Circuit for that purpose" changed, 1864, to "to be recorded by the Recording Steward in a book kept for that purpose," and, 1868, to "and transmit them to the Recording Steward"].

1848.] *Quest.* 4. What shall be the regular business of the Quarterly Conference? *Ans.*

131. [In., 1872, The regular business of the Quarterly Conference shall be,] Business.

132. I. To hear Complaints, and to receive and try Appeals.

1836.] 133. II. *To take cognizance of all the Local Preachers [in., 1868, and Exhorters] in the Circuit or Station, and to inquire into the gifts, labors, and usefulness of each [om., 1868, Preacher] by name; to license proper persons to preach, and renew their license [in., 1868, and om., 1872, and the license of Exhorters] annually [in., 1872, and to recommend the renewal of the license of exhorters annually], when, in the judgment of said Conference, their gifts, grace, and usefulness will warrant such renewal; to recommend to the Annual † Conference [in., 1868, Local Preachers who are] suitable candidates [om., 1868, in the local connection] for Deacons' Orders and for admission on trial in the traveling connection; and to try, suspend [in., 1868, deprive of ministerial office and credentials], expel, or acquit any Local Preacher in the Circuit or Station against whom charges may be ["brought," changed, 1868, to "preferred"], and to receive the annual report of the Trustees; Provided, that no person shall be licensed to preach without the recommendation of the Society of which he is a member, or of ["a Leaders' Meeting," changed, 1868, to "the Leaders' and Stewards' Meeting"]; nor shall any one be licensed to preach, or recommended to the Annual Conference to travel or for ordi-

* Slightly modified in 1848, when transferred from section on Local Preachers.

† "That no recommendation from a Quarterly Meeting Conference to an Annual Conference shall be of any force after the session of the Annual Conference next following the grant of such recommendation."—*Gen. Conf. Jour.*, 1840.

nation, without first being examined in the Quarterly Conference on the subject of doctrines and discipline.

1852.] 3. To appoint Stewards, the Preacher in Charge [**1868.** having a right to nominate, to appoint District Stewards, as provided for in Part II, chap. iii.

1868.] 134. III. To elect Trustees, where the laws of the State permit, and also Stewards, for the Circuit or Station, and of the latter to elect one a District and one a Recording Steward.

1848.] 135. IV. ["Each Quarterly Conference shall," changed, 1868, to "To"] have supervision of all the Sunday-schools and Sunday-school Societies within the bounds of the Circuit or Station [in., 1856, and om., 1868, which Schools and Societies shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church], [in., 1856, and om., 1860, and each Annual Conference shall report to said Union the number of auxiliaries within its bounds, together with other facts presented in the annual reports of the Preachers as above directed *], [in., 1864, and to inquire into the condition of each [om., 1868, School and Society within the bounds of the Circuit or Station]; [in., 1868, to approve Sunday-School Superintendents and Trustees (in., 1872, not elected by the Quarterly Conference); and to remove any Superintendents who may prove unworthy or inefficient.]

1852.] 6. To appoint a Missionary Committee as pro- [**1872.** vided, p. 194.

7. To receive the Annual Report of Trustees, as provided, p. 181.

[In., 1864, To appoint a Tract Committee.]

[In., 1868, on Sunday-Schools, Church Extension, Parsonages and Furniture, Church Records (in., 1868, Church Music), Estimating Preachers' Salary, Conference Claimants.]

1860.] *Quest.* 5. What is the ["method wherein we usually proceed," changed, 1864, to "order of business" (in., 1868, to be pursued)] in the Quarterly Conference? *Ans.*

136. V. [In., 1872, The order of business in the Quarterly Conference shall be] to inquire,

1. Are there any complaints? [**1864.**
2. Are there any appeals?
3. Is there a written report of the number and state of the Sabbath-schools, and of the religious instruction of the children?
4. Will you have a Sabbath-school Committee?
5. What amount is estimated for the support of the Pastor or Pastors of this Charge the present year?
6. What amount has been received for the support of the Pastor or Pastors the present quarter?
7. Who constitute the Missionary Committee?
8. Is there any change desired in the Board of Stewards?
9. Are there any further reports (a) from the Pastor, (b) from the Stewards, (c) from the Trustees, (d) from Committees?
10. What amounts have been contributed (a) for Missions, (b) for Sunday-School Union, (c) for Tract Cause?
11. How many subscribers have been obtained for our periodicals?
12. Are there any recommendations for license to preach?

---

* See Religious Instruction of Children, 372.

13. Are the Church records properly kept?
14. Who constitute the Estimating Committee for the ensuing year?
15. Who is the District Steward?
16. Is there any other business?

[In answer to this at the fourth Quarterly Conference the examination of Local Preachers, Exhorters, and Stewards, and the licensing of Local Preachers and Exhorters, and recommendations to the Annual Conference for orders or for admission into the traveling connection.]

N. B. 1. On Circuits the Quarterly Conference determines the place of the Quarterly Meeting, and the Presiding Elder fixes the time.

N. B. 2. Questions 10 and 11 are asked only of the fourth Quarterly Conference, and question 4 only at the first Quarterly Conference.

1864.] [Questions marked thus [1] are to be asked only [**1872.** at the first Quarterly Conference, those marked [2] at the second, and those marked [4] at the fourth.]

[In., 1868. *Ans.* 1.—*Organization.*

1. Devotional Exercises.
2. To appoint a Secretary.

[1] 3. To approve Sunday-School Superintendents and Trustees.

4. To call the roll.]

1872.] [1] 1. Who are approved as Sunday-School Superintendents or Trustees?

2. What members of the Quarterly Conference are present?
3. What Committees shall be appointed?

1864.] 4. Are there any Complaints?

5. Are there any Appeals?
6. Are there any Reports—

(1.) From the Pastor?

Is there a written report from the Pastor (a) of the number, [**1868.** state, and average attendance of the Sunday-schools and Bible-classes, and the extent to which he has preached to the children and catechized them?—P. 227.

(b) Of the religious instruction of the children, as provided for in Part I, sec. 2, quest. 3, pp. 39, 40.

(c) Of the general condition of the Charge, embracing the items in ans. 12, quest. 1, sec. 17, chap. ii, Part II, p. 97.

(2.) From Committees.

Reports of Committees.

4. Is there a report from Standing Committees— [**1872.**

(1.) On Missions?
(2.) On Sunday-schools?
(3.) On the Tract Cause?
(4.) From the Estimating Committee or Committees?

[In., 1868 (5.) On Tracts? (6.) On Parsonages and Furniture? (7.) On Church Records? (8.) [In., 1868, On Church Music?] (9.) On Conference Claimants?]*

5. Reports of the Stewards. [**1868.**

(1.) What amount has been estimated for the support of the Pastor or Pastors this present year?

(2.) What amount has been raised during the quarter for the support of the Ministry, and how has it been applied?

---

* For Church Extension Society, see the Journal of the General Conference for 1864, p. 266.

(3.) What sum has been apportioned to be raised by this Charge—(a) For the Support of the Presiding Elder? (b) For the Conference Claimants. (c) For Missionary, Tract, Sunday-school, Educational, or other benevolent objects?

[4] (3.) From the Trustees?

7. What has been done for Missions this quarter?

[3] 8. What has been done for Church Extension this year?

1868.] [1] 9. What amounts have been apportioned ["to be raised by" changed, 1872, to "to this"] Charge this year [in., 1872, for the support of the ministry]?

(1.) For the ["Pastor's salary," changed, 1872, to "Preacher in Charge"].

(2.) [in., 1872, For the Assistant Preacher]?

[1 or 2] (3.) For the Presiding Elder?

[In., 1872, (4.) For the Bishops?

(5.) For Rent?]

(6.) For traveling and moving Expenses?

(7.) For Conference Claimants?

10. What amounts have been ["raised for the support of the ministry," changed, 1872, to "received on account of the foregoing"] this quarter, and how have they been applied?

Received—

[(1.) "On Salary.

(2.) By Public Collections.

(3.) From other sources," changed, 1872, to

"(1.) For the Preachers and Presiding Elder;

[4] (2.) For the Bishops;

[4] (3.) For Conference Claimants;

(4.) For Rent;

[2] (5.) For traveling and moving Expenses."]

Applied—

(1.) To Preacher in Charge;

(2.) [In., 1872, to Assistant Preacher];

(3.) To Presiding Elder;

[4] (4.) [In., 1872, to the Bishops];

[4] (5.) To Conference Claimants;

(6.) On Rent;

[2] (7.) On traveling and moving Expenses.]

1872.] [2] 11. What amounts have been apportioned to be raised by this Charge this year for benevolent purposes?—(1.) For Missions; (2.) For Church Extension; (3.) For Education; (4.) Miscellaneous.

[4] 12. What amounts have been raised for benevolent objects this year?—(1.) For Missions: Churches; Sabbath-schools. (2.) For Woman's Foreign Missionary Society. (3.) For Church Extension. (4.) For the Tract Society. (5.) For the Sunday-School Union of the Methodist Episcopal Church. (6.) For the Freedmen's Aid Society. (7.) For Education.

1864.] 13. Is any change desired in the Board of Stewards?

[4] 14. Who shall be the Stewards for the ensuing Conference year?

[4] 15. [In., 1868, Who shall be the Recording Steward?]

[4] 16. Who shall be the District Steward?

[4] 17. [In., 1868, Who are Trustees of the Church and Parsonage property?]

18. Are there any recommendations for License to preach?

[4] 19. Are there any recommendations of Local Preachers for ordination?

[4] 20. Are there any recommendations for admission into the Traveling Connection?

[4] 21. [In., 1868, Are there any recommendations for the recognition of orders?]

[4] 22. Has the character of the Local Preachers and Exhorters been examined, and have their licenses been renewed?

23. Have the General Rules been read this quarter?

24. Is there any other business?

25. Where and when shall the next Quarterly Conference be held?

137. The Committees ordered to be appointed by the Quarterly Conference are: (1) On Missions; (2) on Sunday-schools; (3) [in., 1868, on Tracts; (4) on Church Extension]; (5) on Church Records; (6) on Parsonages and Furniture; (7) [in., 1868, on Church Music]; (8) on Estimating the Preachers' Salaries; (9) on Estimating the Amount Necessary for Conference Claimants.

CHAPTER II.—THE MINISTRY.

Section 1.—*Examination of those called to Preach.*

1787.] The ["trial" changed, 1848, to "examination," and in 1860 to "call and examination," and again, 1864, "examination"] of those who think they are moved by the Holy Ghost to preach.

1784.] *Quest.* 68. How shall we try those who ["think they are," changed, 1787, to "profess to be"] moved by the Holy Ghost to preach? *Ans.* [**1872.**

138. [In., 1872, In order that we may try those who profess to be moved by the Holy Ghost to preach,] ["inquire," changed, 1787, to "let the following questions be asked, namely:"] The Test.

139. I. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire [om., 1816, and seek] nothing but God? And are they holy in all manner of conversation? Grace.

140. II. Have they gifts (as well as grace) for the work?

Have they (in some tolerable degree) a clear, sound understanding; [om., 1816, Have they] a right judgment in the things of God; a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

Gifts.

Usefulness.

141. III. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?

142. As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

1848.] *Section 2.*—Rules for a Preacher's Conduct.*

1784.] *Quest.* 33. (26.) What are ["the rules of a helper," changed, 1787, to "the directions given to a Preacher"]?

143. *Rule* 1. Be diligent. Never be unemployed ["a moment," Large Minutes]; never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

144. *Rule* 2. Be serious. Let your motto be, *Holiness to the Lord.* Avoid all lightness, jesting, and foolish talking.

145. *Rule* 3. Converse sparingly and [in., 1804, and conduct yourselves] cautiously with women [om., 1787, particularly with young women"]. 1 Tim. v, 2.

146. *Rule* 4. Take no step toward marriage without first consulting with your brethren.

147. *Rule* 5. Believe evil of no one [in., 1792, without good evidence]; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

148. *Rule* 6. Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

149. *Rule* 7. Tell every one under your care what you think wrong in *his conduct and temper*,† and that lovingly and plainly, as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

150. *Rule* 8. ["Do not affect the gentleman (om., 1786, you have no more to do with this character than with that of a dancing-master"), changed, 1792, to "Avoid all affectation."] A Preacher of the Gospel is the servant of all.

151. *Rule* 9. Be ashamed of nothing but sin [om., 1787, not of fetching wood (if time permit) or drawing water]; [om., 1786, not of cleaning your own shoes or your neighbor's].

---

* The provisions of this section are found originally in the Discipline of 1784, Quest. 33, and in 1787 were placed in the section on the Methods of Receiving Preachers; thence here, in 1848, "Rule" inserted before each paragraph, 1872.

† "Him."—*Large Minutes.*

152. *Rule* 10. Be punctual. Do every thing exactly at the time. And ["in general," Large Minutes,] do not mend our rules, but keep them; not for wrath, but conscience' sake.

153. *Rule* 11. You have nothing to do but to save souls: therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

154. Observe! it is not your business only to preach so many times, and to take care of this or that Society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! a Methodist preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need ["all the sense you have, and to have all your wits about you" changed, 1848, to "to exercise all the sense and grace you have"].

155. *Rule* 12. Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching, and visiting from house to house; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory. [Om., 1789, N. B. No Helper, or even Deacon, shall on any pretense, at any time whatsoever, administer the Lord's Supper.]

Quest. 55. (37.) Are there any smaller advices which might be of use to us? *Ans.*

156. [In., 1872, Smaller advices which might be of use to us are] perhaps these:

1. Be sure never to disappoint a congregation [om., 1787, unless in case of life or death]. 2. Begin ["and end," Large Minutes] at the time appointed. 3. Let your whole deportment [om., 1787, before the congregation] be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture;* and let young preachers often exhort without taking a text. 10. Always† avail yourself of the great festivals by preaching on the occasion.‡ [13. Om., 1787, Always kneel during public prayer.] §

* "The Notes."—*Discipline*, 1784, *and Large Minutes.*

† "Every-where."—*Ibid.*

‡ "Be sparing in allegorizing or spiritualizing."—*Ibid.*

§ ["(13.) In repeating the Lord's Prayer remember to say 'hallowed,' not *hollowed;* 'trespass against *us*;' 'amen.'

11. ["Print nothing without the approbation" * of ("one or other of the Superintendents," changed, 1783, to "the Conference (and) or one of the Bishops"), changed, 1800, to "Do not print or circulate any books or pamphlets without the consent of the Conference, excepting as an Agent or assistant to the Superintendent of the Book Concern."] See section on Books.

12. Sing no hymns of your own composing. [1787.

13. Always kneel during public prayer.

14. Beware of clownishness [either in speech or dress. Wear no slouched hat, Large Minutes.] Be courteous to all.

15. [Om., 1787, Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse be rubbed and fed.†]

1787.] *Section* 3.—*The Duty of Preachers to God, themselves, and one another.*

1784.] *Quest.* 32. (25.) What is the ["office of a Helper?" ‡ changed, 1787, to "duty of a Preacher"]? *Ans.* [1872.

157. [In., 1872, The duty of a preacher is,] 1. To preach.§ 2. To meet the ["Society weekly," changed, 1787, to "Societies (om., 1792, "or," and in., "and") classes"] [om., 1856, and (in., 1804, general) bands].

Preaching and Pastoral Work.

3. To visit the sick.

4. [Om., 1792, To meet the Leaders weekly.]

5. [In. 1787, To preach ‖ in the morning when he can get hearers.] [1864.

Let every Preacher be particularly exact in this, and in morning preaching. If he has twenty hearers let him preach. ¶ [1787.

["We are fully determined never to drop morning preaching, and to preach at five (in., 1787, in summer, and at six in winter) whenever it is practicable," ** changed, 1804, to "We recommend morning preaching at five o'clock in the summer and six in the winter wherever it is practicable."] [1804. [1864.

Quest. 59. (41.) How shall ["an Assistant," changed, 1787, to "a Preacher"] be qualified for his Charge? *Ans.* [1872.

158. [In., 1872, A Preacher shall be qualified for his charge] by walking closely with God, and having his work greatly at heart, and by understanding and loving discipline, ours in particular.

Qualification.

Quest. 66. (48.) Do we sufficiently watch over each other? †† *Ans.*

"(14.) Repeat this prayer aloud after the minister as often as he repeats it. (15.) Repeat after him aloud every confession, and both the doxologies in the communion service.]

["And sing the hymns, which you should take care to have in readiness.

"(18.) Avoid quaint words, however in fashion, as *object*, *originate*, *very*, *high*, etc.

"(19.) Avoid the fashionable impropriety of leaving out the *u* in many words, as honor, vigor, etc. This is mere childish affectation."]—*Large Minutes.*

* "My approbation."—*Ibid.*

† "Fed and bedded."—*Large Minutes.* The American preachers of that day could not always find beds for themselves, much less for their horses.

‡ ["*Ans.* In the absence of the minister to feed and guide the flock; in particular."]—*Large Minutes.*

§ ["Morning and evening. But he is never to begin later in the evening than seven o'clock, unless in particular cases."]—*Ibid.*

‖ ["If not, let him preach."]—*Ibid.*

¶ "Continue preaching."—*Ibid.*

** ["Particularly in London and Bristol."]—*Ibid.*

†† ["Our Helpers."]—*Ibid.*

159. We do not* [in., 1872, sufficiently watch over each other.] Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises ["we advise," Large Minutes]? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? Duty to each other.

160. The means of grace are either instituted or prudential.

161. The INSTITUTED are:—

162. I. *Prayer:* private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you use private prayer every morning and evening? If you can at five in the evening; and the hour before or after morning preaching?† Do you forecast daily, wherever you are, to secure time for private devotion? Do you ["avow," changed, 1789, to "practice"] it every-where? Do you ask every-where, Have you family prayer? [Om., 1789, Do you retire at five o'clock?] [In., 1789, Do you ask individuals, Do you use private prayer every morning and evening in particular?] Means of Grace. [1789.

163. II. *Searching the Scriptures*, by 1. Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with [om., 1796, Mr. Wesley's] notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there. 2. Meditating: At set times. By rule. 3. Hearing [om., 1789, every morning? carefully] [in., 1789, every opportunity?]: with prayer, before, and after? Have you a ["New Testament," changed, 1789, to "Bible"] always about you?

164. III. *The Lord's Supper:* Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

165. IV. *Fasting:* ["How do you fast every Friday?" changed, 1789, to "Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?"]

166. V. *Christian conference:* Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would

* ["We might consider those that are with us as our pupils, into whose behavior and studies we should inquire every day."]—*Large Minutes.*

Quest. 32 was transferred, 1848, from the section on Receiving Preachers.

† Some of these changes may have occurred prior to 1789; but having no Discipline of an earlier date, and as Emory did not indicate them, I am not able to go back further. Those found in the Discipline of 1789 and later are indicated.

it not be well always to have a determined end in view? And to pray before and after it?

167. PRUDENTIAL means we may use either as Christians, as Methodists, or as Preachers.

168. I. *As Christians:* What particular rules have you in order to grow in grace? What arts of holy living?

169. II. *As Methodists:* Do you never miss your class [om., 1856, or band]?

170. III. *As Preachers:* Have you thoroughly considered your duty? And do you make a conscience of executing every part of it [om., 1789, as assistants]? Do you meet every Society and their Leaders?

171. These means may be used without fruit. But there are some means which cannot: namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

172. I. Do you steadily watch against the world? Yourself? Your besetting sin?

173. II. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food: 1. Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? [Om., 1792, Do you eat no flesh suppers? No late suppers?] 2. Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? 3. Do you use only that kind, and that degree, of drink which is best both for your body and soul? ["Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? to-day? How often do you drink wine [or ale] every day? Do you want it?" changed, 1789, to 4. Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?]

174. III. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

175. IV. Do you endeavor to set God always before you? To see his eye continually fixed upon you?

176. Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

1787.] *Section* 4.—*The Necessity of Union among Ourselves.*

177. Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

1784.] *Quest.* 67. (49.) What can be done in order to a closer union [om., 1787, of our Helpers] with each other? *Ans.*

178. [In., 1872, In order to a closer union with each other], 1. Let ["them" changed, 1787, to "us"] be deeply convinced of the [want there is of it at present, and (*Large Minutes*)] absolute necessity of it.

2. ["Let them pray for a desire of union. Let them speak freely to each other," changed, 1787, to "Pray earnestly for and speak freely to each other."]

3. When ["they" changed, 1787, to "we"] let us (them) never part without prayer.

4. ["Let them beware how they," changed, 1787, to "Take great care not to"] despise each other's gifts.

5. ["Let them never speak slightingly of each other in any kind," changed, 1787, to "Never speak lightly of each other."]

6. Let ["them," changed, 1789, to "us"] defend each other's character in every thing so far as is consistent with truth.

7. Labor in honor each to prefer the other before himself.

1792.] 8. We recommend a serious perusal of *the Causes, Evils, and Cures of Heart and Church Divisions.*

1787.] *Section* 5.—*How we can Employ our Time profitably when not Traveling, or engaged in Public Exercises?*

1784.] *Quest.* 49. (29.) What general method of employ- [**1872.** ing our time ["would you advise us to," changed, 1804, to "shall we advise"]? *Ans.*

179. [In., 1872, As a general method of employing our time], we advise you,—1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read [om., 1789, partly] the Scriptures with [om., 1790, *Mr. Wesley's*] *notes* * ["partly," changed, 1789, to "and"] the closely practical parts of what ["he," changed, 1790, to "Mr. Wesley" †] has published.

3. From six in the morning till twelve [(allowing an [**1860.** hour for breakfast) to read in order with much prayer ("first the Christian Library and other pious books," ‡ changed, 1804, to "some of our best religious tracts") changed, 1860, to "wherever it is practicable, let the time be spent in appropriate reading, study, and private devotion"].

Quest. 50. (31.) Why is it that the people under our care [**1872.** are no better? *Ans.*

---

* "The Notes."—*Large Minutes.*

† "We have."—*Ibid.*

‡ "The other books which we have published in prose and verse, and then those which we recommended in our rules of Kingswood School."—*Ibid.*

"*Quest.* (30.) Should our Helpers follow trades?

"*Ans.* The question is not, whether they may occasionally work with their hands, as St. Paul did, but whether it be proper for them to keep shop or follow merchandise. After long consideration, it was agreed by all our brethren that no preacher who will not relinquish his trade of buying and selling (though it were only pills, drops, or balsams), shall be considered as a traveling preacher any longer."—*Ibid.*

180. Other reasons may concur, but the chief [in., 1872, reason that the people under our care are not better] is, because we are not more knowing and more holy.

Quest. 51. But why are we not more knowing? *Ans.*

181. [In., 1872, And we are not more knowing] because we are idle. We forget our first rule: "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk ["or read history or," changed, 1789, to "talk—talk—or read"] what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your ["trade," changed, 1789, to "former employment"]. "But I have no books." * ["And we† desire the Assistants will‡ take care that all the large Societies provide Mr. Wesley's§ Works for the use of the Preachers," changed, 1789, to "Be diligent to spread the books, and you will have the use of them"]. ‖

1848.] *Section* 6.—*Of our Deportment at the Conferences.*¶

CHAPTER III.

1784.] ["Of the General and ("District," changed, 1796, [**1848.** to "yearly," and in 1816, to "Annual") Conferences," changed, 1848, to "of the Conferences."

Section 1.—"*Of our Deportment at the Conferences.*"]

182. It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

Presence of God.

* "I will give each of you, as fast as you will read them, books to the value of five pounds."—*Large Minutes.*

† "I."—*Ibid.*

‡ "Would."—*Ibid.*

§ "Our."—*Ibid.* Omitted, "or at least the Notes."

‖ "'But I read only the Bible.' Then you ought to teach others to read only the Bible, and, by parity of reason, to hear only the Bible; but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible nor any thing else. This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted others too. 'Bring the books,' says he, 'but especially the parchments,' those wrote on parchment."

¶ These provisions constituted, until 1848, a part of the chapter on Conferences, the General and Annual Conferences being included in the same section, and the above serving as an introduction to the whole.

Quest. How may we best improve our time at the Conferences? *Ans.* [1872.

183. [In., 1872, In order, therefore, that we may best improve our time at the Conferences], 1. While we are conversing let us have an especial care to set God always before us. 2. In the intermediate hours let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

Conversation.

Private Exercises.

Prayer.

1787.] *Section 7.—The Matter and Manner of Preaching.*

1784.] *Quest.* 54. (36.) What is the best general method of Preaching? *Ans.*

184. [In., 1872, The best general method of preaching is], 1. To convince; 2. *To offer Christ; 3. To invite; 4. To build up: and to do this in some measure in every sermon.

General Method of Preaching.

Quest. 56. (38.) ["Have not some of us been led off from practical preaching by what was called preaching Christ? *Ans.* Indeed we have," changed, 1792, to "What is the most effectual way of preaching Christ?"] [1792. [1872.

185. The most effectual way of preaching Christ is, to preach him in all his offices; and to declare his law as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Preaching Christ.

1787.] *Section 8.—Rules by which we should continue, or desist from, Preaching at any Place.*

1784.] *Quest.* 6. Is it advisable for us to preach in as many places as we can without forming any Societies?

Ans. By no means.

186. [In., 1872, It is by no means advisable for us to preach in as many places as we can without forming any Societies.] We have made the trial in various places, and that for a considerable time. But all the seed has fallen by the wayside. There is scarce any fruit remaining.

Quest. 7. Where should we endeavor to preach most? *Ans.*

187. [In., 1872, We should endeavor to preach most], 1. Where there is the greatest number of quiet and willing hearers. 2. Where there is most fruit.

Quest. 10. Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

188. [In., 1872, We ought diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly], and at that time to send more laborers than usual into that part of the harvest.†

* "1. To invite."—*Large Minutes.*

† "But whence shall we have them? 1. So far as we can afford it we will keep a reserve of preachers at Kingswood. 2. Let exact lists be kept of those who are proposed for trial, but not accepted."—*Large Minutes.*

1787.] *Section 9.—Visiting from House to House, guarding against those Things that are so common to Professors, and enforcing Practical Religion.*

1784.] *Quest.* 15. How can we further assist those under [**1872.** our care? *Ans.*

189. [In., 1872, We can further assist those under our care,] *Ans.* 1. By meeting the married men and women together [**1787.** the first Sunday after *the Quarterly Meeting* * the single men and women apart on the two following, in all the large Societies; ["this has been much neglected".—*Large Minutes.*]

By instructing them at their own houses. What unspeakable need is there of this! The world says, "The Methodists are no better than other people." This is not true. ["But it is nearer the truth than we are willing to believe. N. B. For," changed, 1789, to "in the general, but"], 1. Personal religion, either toward God or man, is ["amazingly," changed, 1789, to "too"] superficial among us. *We* † can but just touch on a few ["generals," changed, 1789, to "particulars"]. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease [om., 1789, *of praise*],‡ of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only ["one or two particulars," changed, 1787, to "one particular"]: who does as he would be done by in buying and selling? [Om., 1787, Particularly in selling horses? Write him a knave that does not. And the Methodist knave is the worst of all knaves.]

Personal Religion.

190. Family religion is ["shamefully wanting, and almost in every," changed, 1789, to "wanting in many"] branches. ["And the Methodists in general will be little better till we take quite another course with them. For," changed, 1789, to "and"] what avails public preaching alone, though we could preach like angels? We must, yea, every Traveling Preacher must, instruct ["them," changed, 1789, to "the people"] from house to house. Till this be done, and that in good earnest, Methodists will be no better.

Family Religion.

191. Our religion is not [in., 1816, sufficiently] deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we do now in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled "Gildas Salvianus [in., 1856, or, "The Reformed Pastor"], *is well worth a careful perusal.*§ Speaking of this visiting from

Defective Experience.

* "Visitation."—*Large Minutes.* † "I."—*Ibid.*

‡ "Of praise," in the original English Minutes, though not in the Large Minutes.

§ "A short extract from it I will subjoin."—*Large Minutes.*

house to house, he says (p. 351), "We shall find many hinderances, both in ourselves and the people." 1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work. 2. We have a base, man-pleasing temper, so that we let people perish rather than lose their love; we let them go quietly to hell lest we should offend them. 3. Some of us have also a foolish bashfulness. We know not how to begin, and blush to contradict the devil. 4. But the greatest hinderance is weakness of faith. Our whole motion is weak, because the spring of it is weak. 5. Lastly, we are unskillful in the work. How few know how to deal with men so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness!

192. *But** undoubtedly this private application is implied in those solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering."

193. O brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common *lukewarmness*† were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight.

194. And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around, and see how many of them are still in apparent danger of damnation. And how can you walk and talk and be merry with such people when you know their case? When you look them in the face you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to bleed before the Lord [om., 1796, this day] that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our Societies have been before now! And why might we not have done it sooner? There ["are," changed, 1789, to "were"] many hinderances; and so there always will be. But the greatest hinderance is in ourselves, in our littleness of faith and love.

* "And."—*Large Minutes.*

† "Ignorance."—*Ibid.*

195. But it is objected, I, "This will take up so much time that we shall not have *leisure** to follow our studies." We† answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep no more than you need, "and never be idle or triflingly employed." But, 4. If you can do but one, let your studies alone. *We*‡ ought to throw by all the libraries in the world rather than be guilty of the loss of one soul.

Objection 1.

196. It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind;* 2. Our special work, *Take heed to yourselves and to all the flock;* 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ;* 4. The place, *I have taught you publicly, and from house to house;* 5. The object and manner of teaching, *I ceased not to warn every one night and day, with tears;* 6. His innocence and self-denial herein, *I have coveted no man's silver or gold;* 7. His patience, *Neither count I my life dear unto myself.* And among all other motives let these be ever before our eyes: (1) *The Church of God, which he hath purchased with his own blood;* (2) *Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things.*

Objection 2.

197. Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then, likewise, no Preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

198. The sum is, Go into every house in course, and teach every one therein, [om., 1787, if they belong to us], young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their ["memory," changed, 1789, to "minds"], write it on their hearts. In order to this there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeem-

Review.

* "Time."—*Large Minutes.* † "I."—*Ibid.* ‡ "I."—*Ibid.*

ing time, you cannot retain the grace you receive in justification.

Quest. 52. *Ans.* [1872.

199. Why are we not more holy? why do we not live in eternity? walk with God all the day long? why are we not all devoted to God? breathing the whole spirit of missionaries? Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of ["you," changed, 1800, to "us"] rise at four, or even at five, when we do not preach? Personal Devotion and Effort.

Do you recommend to all our Societies the five o'clock hour for private prayer? Do you observe it or any other fixed time? Do you not find by experience that any time is no time? [1787.

Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Quest. 24. ["Do not Sabbath-breaking, etc., still prevail in several places," changed, 1789, to "How shall we guard against"] Sabbath-breaking,* evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them? [om., 1787, "How may these evils be remedied?"] [1872. Immoral Practices.

200. [In., 1872, In order to guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them,] 1. Let us preach expressly on each of these heads. 2. Read in every Society the sermon on evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Preachers warn every Society that none who is guilty herein can remain with us. 5. Extirpate [om., 1787, smuggling] buying or selling ["uncustomed goods," changed, 1787, to "goods which have not paid the duty laid upon them by the Government"] out of ["every Society," changed, 1816, to "our Church"]. Let none remain with us who will not totally abstain from ["every kind and degree of it," changed, 1792, to "this evil in every kind and degree"]. Extirpate bribery, receiving any thing, directly or indirectly, for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing.† [In., 1792,

* "Dram-drinking."—*Large Minutes.*

† "Speak tenderly, but earnestly, and frequently of it, in every Society near the coasts, and read to them, and diligently disperse among them the 'Word to a Smuggler.'

"Largely show, both in public and private, the wickedness of thus selling our country; and every-where read the 'Word to a Freeholder,' and disperse it with both hands."—*Large Minutes.*

And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.]

Section 10. — *The Method of Receiving Traveling Preachers* ["*and their Duty*," *changed* 1848, *to* "*on Trial*"].

1784.] *Quest.* 36. What method shall we take to prevent [**1787.** improper persons from preaching among us as Traveling Preachers? *

Ans. Let no person be employed as a Traveling Preacher unless his name be printed in the Minutes of the Conference preceding, or a certificate be given him under the hand of one or other of the Superintendents, or, in their absence, of ["three Assistants," changed, 1786, to "the Elder of his District,"] as is hereinafter provided. And for this purpose let the Minutes of the Conference be always printed." †

Certificate.

1787.] *Quest.* 1. How is a Preacher to be received [in., [**1872.** 1848, on trial]? *Ans.*

201. [In., 1872, A Preacher is to be received on trial], 1. By the [in., 1792, "District," changed, 1796, to "yearly," and, 1816, to "Annual"] Conference. 2. In the interval of the Conference by the ["Elder," changed, 1792, to "Bishop or Presiding Elder of the District"] until the sitting of the Conference.

Mode of Reception.

1816.] ‡3. It shall be the duty of the Bishops [om., 1844, or of a committee which they may appoint at each Annual Conference] to point out a course of reading and study proper to be pursued by candidates for the ministry [in., 1844, for the term of four years], and the Presiding Elder, whenever such are presented to him, shall direct them to those studies which have been thus recommended.

Course of Study.

1792.] 202. But no one should be received unless he first procure a recommendation from the Quarterly Conference of his Circuit [in., 1852, or Station]. [In., 1784, We may then, if he give us satisfaction, receive **1816.**] him (in,, 1848, on trial)]. ["And," changed, 1860, to "But"] before any such candidate is received ["into full connection," changed, 1860, to "on trial"] [in., 1844, or ordained Deacon or Elder] he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration.

Recommendation.

1787.] 203. When ["his," changed, 1816, to "a Preacher's"] name is not printed in the Minutes he must receive a written license from ["his Elder," changed, 1792, to "a Bishop or Presiding Elder"]; [in., 1872, but while he is on

License.

* In 1780 it was required that all the Traveling Preachers should take a license from every Conference, signed by Mr. Asbury.

In 1782, the more effectually to "guard against disorderly Traveling Preachers," it was ordered, "Write at the bottom of every certificate, 'The authority this conveys is limited to next Conference.'"

† They had not been printed previously.—See *Lee's History of the Methodists*, page 45.

‡ Transferred, 1848, to 225.

trial the Annual Conference alone has jurisdiction over the question of his authority to preach, and his continuance on trial shall be equivalent to the renewal of his license to preach].

1784.] 204. Observe! taking on trial is entirely different from admitting a Preacher into full connection. One on trial may be either admitted or rejected without doing him any wrong, otherwise it would be no trial at all. [Om., 1848, Let every one that has the charge of a Circuit explain this to those who are on trial, as well as to those who are in future to be proposed for trial.]*

1836.] 205. At each Annual Conference those who are received on trial, or are admitted into full connection, shall be asked whether they are willing to devote themselves to the missionary work, and a list of the names of all those who are willing to do so shall be taken and reported to the Corresponding Secretaries of the Missionary Society; and all such shall be considered as ready and willing to be employed as missionaries whenever called for by either of the Bishops. Candidates for Missions.

1848.] *Section* 11.—*The Manner of Receiving Traveling Preachers into Full Connection.*†

1784.] *Quest.* 69. What method ["may we use in receiving a new Helper," changed, 1789, to "do we use in receiving a Preacher at the Conference"]? [**1872.** Method of Reception.

1784.] 206. [In., 1872, In receiving a Preacher at the Conference into full connection], [om., 1789, a proper time for doing this is at the Conference], after solemn fasting and prayer, every person proposed shall [om., 1789, then] be asked the following‡ [in., 1789, questions], (with any others which may be thought necessary), namely: Have you faith in Christ? Are you going on to perfection? Do you expect to be ["perfected," changed, 1789, to "made perfect"] in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? [Om., 1789, Do you know the Methodist Plan?§ Do you take no‖ drams?] Do you know the rules of Society? [Om., 1856, of the Bands?] Do you keep them? Do you constantly attend the¶ sacrament? Have you read the ["Minutes of the Conference," changed, 1789, to "Form of Discipline"]? Are you willing to conform to (*them*) it? Have you considered the rules of a ["Helper," changed, 1787, to "Preacher"], especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ Questions to Candidates.

* This transferred, 1848, to the section on Presiding Elders, 240.
† Receiving on trial and in full connection remained in one chapter until 1848.
‡ "And each of them may be asked."—*Large Minutes.*
§ "Have you read the Plain Account? the Appeals?"—*Ibid.*
‖ "Snuff, tobacco."—*Ibid.*
¶ "Church and."—*Ibid.*

all your time in the work of God? [Om., 1789, *Will you preach every morning at five o'clock whenever you can have twenty hearers? Do you take no drams?*"] *Will you* endeavor* not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting or abstinence, both by precept and example? Are you in debt?

We may then, if he gives satisfaction, receive him as a pro- [**1848.** bationer, by giving him the ["Minutes of the Conference," changed, 1789, to "the Form of Discipline"] inscribed thus:

"'TO A. B.

"'You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-laborer.'"

Let him then read and carefully weigh what it contained therein, that if he has any doubt it may be removed.

207. *After two years' probation,*† *being recommended by* [**1787.** *the Assistant, and examined by the Conference,*‡ he may be received into full connection, by giving him the "Minutes," inscribed thus: "As long as you freely consent to, and earnestly endeavor to walk by, these rules we shall rejoice to acknowledge you as a fellow-laborer." Meantime let none preach or exhort in any of our Societies without a note of permission from the Assistant. Let every Preacher or Exhorter take care to have this renewed yearly, and let every Assistant insist upon it.

1787.] ["After two years' probation ("being recom- [**1804.** mended by the Elders and Deacons present, and examined by the Bishop," changed, 1792, to "being approved by the District Conference and examined by the President of the Conference"), he may be received into full connection by giving him the form of Discipline inscribed thus:

"As long as you freely consent to and earnestly endeavor to walk by these rules we shall rejoice to acknowledge you as a fellow-laborer,"

1804.] changed, 1804, to [(in., 1848, "Then, if he give us satisfaction), ("after two years' probation," changed, 1840, to "after he has been employed two successive years in the regular itinerant work), (in., 1852, on Circuits, in Stations), (in., 1860, or in our institutions of learning), which is to commence from his being received on trial at the Annual Conference, and being approved by the Annual Conference, and examined by the President of the Conference, he may be received into full connection."]

1836.] 208. A missionary employed on a Foreign Mission may be admitted into full connection if recommended by the Superintendent of the Mission where he labors, without being present at the Annual Conference for examination.

* "Will you preach every morning and evening, endeavoring."—*Large Minutes.*

† The probation was one year till 1779, when the class of candidates was continued for another year, and the practice has since prevailed.—*Lee's Hist. Meth.*, p. 68.

‡ "When he has been on trial four years; if recommended by the Assistant."—*Large Minutes.*

Section 12.

1840.] ["*Of the Reception of Preachers from the Wesleyan Connection and from other Denominations*," *changed*, 1868, *to* "*The Reception of Ministers from any branch of the Methodist Church, and from other Evangelical Churches.*"] [**1868.**

Quest. 1. In what manner shall we receive those ministers ["who may come to us from the Wesleyan Connection in Europe or Canada (in., 1864, "or from the Methodist Episcopal Church in Canada"), changed, 1868, to "Who may offer to unite with us from other Christian Churches"]? [**1872.**

Mode of Reception.

209. [In., 1872, Ministers who may offer to unite with us from other Christian Churches shall be received in the following manner]:

210. I. If they come to us properly accredited from ["either the British, Irish, or Canada Conference," (in., 1864, "or Methodist Episcopal Church in Canada"), changed, 1868, to "any branch of the Methodist Church, or from any Church agreeing with us in doctrine"], they may be received either as Local or Itinerant Ministers, according to such credentials ["provided they give satisfaction to an Annual Conference of their willingness to conform to our Church government and usages," changed, 1868, to "by giving satisfaction to an Annual or Quarterly Conference of their literary qualifications, and of their willingness to conform to our Church government and usages"].

1. From English Methodists.

1864.] *Quest.* 2. How shall we receive those ministers who may offer to unite with us from the Methodist Episcopal Church, South? [**1868.**

2. Church, South.

Ans. Upon the same conditions as specified in answer to Quest. 1; Provided, they give satisfactory assurances to an Annual or Quarterly Conference of their loyalty to the National Government, and hearty approval of the antislavery doctrine of our Church.

1840.] *Quest.* 2. How shall we receive those ministers who may offer to unite with us from other Christian Churches?

3. Other Churches.

211. II. Those ministers of other evangelical Churches who may desire to unite with our Church may be received according to our usages [in., 1868, as Deacons or Elders], on condition of their taking upon them our ordination vows, without re-imposition of hands ["giving," changed, 1868, to "if they shall give"] satisfaction to an Annual Conference of their being in orders, and of their agreement with us in doctrines, in discipline, and usages; provided, the Conference is also satisfied with their [in., 1868, literary qualifications], gifts, grace, and usefulness.

212. Whenever a [om., 1868, any such] minister is received [in., 1868, according to either of the foregoing answers] he shall be furnished with a certificate, signed by a Bishop [in., 1868.

or Presiding Elder] in the following words, namely: "This is to certify, that ——— has been admitted into ——— Conference as a Traveling Preacher [or has been admitted as a Local Preacher on ——— Circuit], he having been ordained to the office of Deacon [or an Elder, as the case may be], according to the usages of the ——— Church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in the Methodist Episcopal Church so long as his life and conversation are such as become the Gospel of Christ.

"Given under my hand and seal at ———, this ——— day of ———, in the year of our Lord ———. ———."

Licentiates.

Quest. 4. How shall we receive Preachers of other denominations who are not in orders? *Ans.* [**1872.**

213. ["They," changed, 1872, to "Preachers of other denominations who are not in orders"] may be received as Licentiates, provided they give satisfaction to a Quarterly or an Annual Conference that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government, and usages of our Church.

Section 13.

1787.] ["*On the Constituting of Bishops and their Duty*," *changed*, 1792, *to* (*om.*, 1860, "*of*") *the Election* (*om.*, 1864, *and Consecration*) *of Bishops and their duty.*"] *

1784.] ["N. B. No person shall be ordained a Superintendent, Elder, or Deacon without the consent of a majority of the Conference, and the consent and imposition of hands of a Superintendent, except in the instance provided for in the twenty-ninth minute," changed, 1787, to [**1787.**

How constituted.

1787.] "*Quest.* 2. How is a Bishop to be constituted in future?

"*Ans.* By the election of a majority of the Conference, and the laying on of the hands of a Bishop and the Elders present," and in 1792, [**1792.**

1792.] to "How is a Bishop to be constituted (*om.*, 1804, in future")? [**1872.**

214. [In., 1872, A Bishop is to be constituted] by the election of the General Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two Elders], [in., 1856, But the General Conference may authorize the election of a Missionary Bishop in the interim of the General Conference.]

* Prior to the organization of the Church, the superintendence of the Societies was committed to the General Assistant. In 1779 we find the following minute as to his authority:

"*Quest.* 13. How far shall his power extend?

"*Ans.* On hearing every preacher for and against what is in debate, the right of determination shall rest with him according to the Minutes."

The term "Bishop" was first used in the Discipline, 1787.

1784.] *Quest.* 29. If by death, expulsion, or otherwise, [**1872.** there be no ["Superintendent," changed, 1792, to "Bishop"] remaining in our Church, what shall we do? *Ans.**

215. [In., 1872, If by death or otherwise there be no Bishop remaining in our Church] the [in., 1792, General] Conference shall elect a ["Superintendent," changed, 1792, to "Bishop"], and the Elders or any three of them [in., 1792, who shall be appointed by the General Conference for that purpose] shall ["ordain," changed, 1864, to "consecrate"] him according to our ["Liturgy," changed, 1792, to "office of ordination;" in 1800, "form of ordination;" and in 1864 to "Ritual."] Mode of Restoring Episcopacy.

Quest. 26. ["What is the office of a Superintendent?" changed, 1792, to "What is the Bishop's duty?" and in 1800 to "What are the duties of a Bishop?"] *Ans.* Duties of a Bishop.

216. [In., 1872, The duties of a Bishop are],

217. I. To preside [om., 1792, as a Moderator] in our Conferences.

218. II. To form the Districts according to his judgment.†

219. III. To fix the appointments of the Preachers [om., 1852, of the several circuits]; [om., 1787, to receive appeals from the Preachers and people and decide them]; [in., 1804, provided, he shall not allow any Preacher to remain in the same Station more than ("two," changed, 1864, to "three") years successively;‡ except the Presiding Elders; [in., 1836, "the resident Corresponding Secretary," changed, 1840, to "the Corresponding Secretaries;" 1848, to "the Corresponding Secretary;" (in., 1860, and "Assistant Corresponding Secretary (1864, Secretaries);" and in 1872, to "the Corresponding Secretaries") of the Missionary Society];§ [in., 1872, the Corresponding Secretary and Assistant Corresponding Secretaries of the Board of Church Extension; the Corresponding Secretary of the Freedmen's Aid Society]; ["the Editor and

First Proviso.

Exceptions.

Missionary Sec.

* This question was omitted 1787, and restored 1792.

† "*Quest.* 11. How shall the Districts be formed?

Ans. According to the judgment of the Bishops."—*Dis.*, 1792, *on Conferences.* Put in this form and place, 1848.

‡ Originally the preachers changed, sometimes every quarter, and at all events every six months, and, as late as 1794, we find, in the Annual Minutes, this note: "N. B. The Bishop and Conferences desire that the Preachers would generally change every six months, by the order of the presiding elder, whenever it can be made convenient."

§ "*Resolved*, 1. That it is a violation of a rule of Discipline for a Bishop to continue a Preacher in a station or circuit for more than two years, notwithstanding the station may be divided into two or more stations or circuits."—*Gen. Conf.*, 1836.

"*Resolved*, 2. That it is inconsistent with the genius of Methodism to continue a Preacher for many years in succession in the same part of the work, and, therefore, the Bishops are advised not to continue any Preacher for many years in succession in the same city, town, or district."—*Journal*, 1836.

The President of an Annual or Quarterly Conference may decline to put a motion which he deems unconstitutional, (Jour., 1860, p. 297,) or irrelevant, (Jour., 1840, p. 121,) or adverse to his decision of a law question which can be set aside only by the Gen. Conference; but both rescinded 1872.

2. Book Agents and Editors.

General Book Steward, the Assistant Editor and General Book Steward, the Editor (in., 1828) of the Christian Advocate and Journal;" changed, 1832, to "the General Editor, the General and his Assistant, the Editor (om., 1848, and Assistant Editor) of the Christian Advocate and Journal, (in., 1844, the Editor of the Sunday-School Books"); again, 1852, to "the Editors (in., 1864, Assistant Editors) and Agents at New York and Cincinnati"; ((om., 1864, the (om., 1860, supernumerary), superannuated, and wornout Preachers;"))] [in., 1836, the Editors, (in., 1864, and Assistant Editors) (om., 1852, at Cincinnati; (in., 1848, "Auburn," changed, 1872, to "Syracuse"), (in., 1848, Pittsburgh), in., 1852, Chicago, St. Louis, San Francisco), (in., 1856, "Salem," changed, 1864, to "Portland"), (in., 1872, and Atlanta); (in., 1864, the Editor of Zion's Herald)];

Book Steward

3. Christian Advocate.

4. Other Editors.

5. Preachers.

[in., 1820, Missionaries among the Indians (in., 1848, Welsh, Swedes, Norwegians, and other missionaries among foreigners, not including the Germans, where supplies are difficult to be obtained,) (in., 1864, missionaries to neglected portions of our cities,) (in., 1832, and to our people of color and on foreign stations,) ((in., 1840, "chaplains to state prisons, military posts, (in., 1848, and naval stations,")) changed, 1852, to "chaplains to state prisons and in the army or navy;" and in 1864, to "chaplains to hospitals, prisons, and in the army and navy;" and in 1868, to "chaplains to reformatory, sanitary, and charitable institutions, to prisons, and in the army and navy;") (in., 1828, those Preachers who may be appointed to labor for the special benefit of seamen;) (in., 1828, and om., 1856, also the Preacher or Preachers that may be stationed in the city of New Orleans;) (in., 1844, and for the American Bible Society;) (in., 1856, or for any State Bible Society auxiliary thereto,) the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence;] [in., 1860, or the Preacher stationed at Five Points Mission in New York, or at the American Chapel in Paris;] [in., 1832, and also when requested by an Annual Conference, to appoint a Preacher for a longer time than ("two," changed, 1864, to "three") years to any seminary of learning not under our care;] [in., 1844, Provided, also, that, with the exceptions above named, he shall not continue a Preacher in the same appointment more than ("two," changed, 1864, to "three") years in six; (om., 1856, nor in the same city more than four years in succession; nor return him to it after such term of service till he shall have been absent four years.)]

Second Proviso.

Agents.

[In., 1836, He shall have authority, when requested by an Annual Conference, to appoint an agent, whose duty it shall be to travel throughout the bounds of such Conference, for the purpose of (om., 1864, establishing and aiding Sabbath Schools and) distributing Tracts;] [in., 1868, an agent to promote the cause of temperance;] [in., 1840, and also appoint an agent or agents for the benefit of our literary institutions;] [in., 1848, an agent for the Ger-

man publishing fund;] [in., 1864, and for other benevolent institutions.]

220. IV. In the intervals of the Conferences, to change, receive, ["or," changed, 1804, to "and"] suspend Preachers as necessity may require; [in., 1804, and as the Discipline directs.]

1787.] 221. V. To travel through ["as many circuits as he can, and to settle all the spiritual business of the societies," changed, 1792, to "the connection at large."]

1792. 222. VI. To oversee the spiritual and temporal business of ["the societies," changed, 1816, to "our church."]

1784. 223. VII. To ["ordain Superintendents, Elders, and Deacons,"* changed, 1792, to "ordain Bishops, Elders, and Deacons," again, 1864, to "consecrate Bishops, and ordain Elders and Deacons"]. Ordination.

1840.] 224. VIII. To decide all questions of law [in., 1872, involved in proceedings pending] in an Annual Conference, subject to an appeal to the General Conference; but in all cases the application of law shall be with the Conference. Law Questions.

1816.] ["It shall be the duty of the Bishops (om., 1844, or of a committee which they may appoint at each Annual Conference) to point out a course of study proper to be pursued by candidates for the ministry (in., 1844, for the term of four years"), changed, 1848, to "225. IX. (In., 1860, To prescribe a course of study in English literature and in science, upon which those applying for Admission upon Trial in the Annual Conferences shall be examined and approved before such admission, and also) to ("point out," changed, 1860, to "prescribe") a course of reading and study proper to be pursued by candidates for the ministry for the term of four years."] Course of Study.

1840.] 226. X. A Bishop† may, when he judges it necessary, unite two or more Circuits or Stations ["together," changed, 1860, to "for Quarterly Conference purposes"] without affecting their separate financial interests or pastoral duties. Union of Charges.

1784.] *Quest.* 28. If ["the Superintendent," changed, 1792, to "a Bishop"] cease from traveling at large among the people, shall he [in., 1792, still] exercise his [in., 1804, episcopal] office among us in any degree? *Ans.* Ceasing to Travel.

227. If ["he," changed, 1872, to "a Bishop"] cease from traveling [in., 1872, at large among the people] without the consent of the [in., 1792, General] Conference. he shall not thereafter exercise ["any ministerial function whatsoever in our Church," changed, 1804, to "in any degree the Episcopal office in our Church"].

1848.] *Quest.* 5. What shall be done when there is no [**1872.** Bishop to travel at large? *Ans.*

1792.] 228. In case there be no Bishop to travel at large

* Omitted, 1787, restored, 1779. † Plural until 1852.

Regulation of the Work without a Bishop.

through the Districts and exercise the Episcopal office, on account of death, or otherwise, the Districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders in the interval of General Conference, ordination excepted.

Section 14.—*Presiding Elders and their Duty.**

Quest. 30. What is the office of an Elder? [**1787.**

Elders' Duties. **1784.**] *Ans.* To administer the sacraments of Baptism and the Lord's Supper, and to perform all the other rites prescribed by our Liturgy.

Quest. 35. How are we to proceed with those Elders or Deacons who cease from traveling?

Ans. Unless they have the permission of the Conference declared under the hand of a Superintendent, they are on no account to exercise any of the peculiar functions of those offices among us. And if they do they are to be expelled immediately.

1786.] 2. To exercise within his own District, during the absence of the Superintendents, all the powers invested in them for the government of our Church; provided, that he never act contrary to an express order of the Superintendents.

1787.] Sec. V. On the constituting of Elders and their [**1792.** Duty.

Quest. 1. How is an Elder constituted?

Ans. By the election of a majority of the Conference, and by the laying on of the hands of a Bishop and of the Elders that are present.

Quest. 2. What is his duty?

Ans. 1. To travel through his appointed District.

2. To administer baptism and the Lord's Supper, and to perform all parts of divine service.

3. In the absence of a Bishop, to take charge of all the Deacons, Traveling and Local Preachers, and Exhorters.

4. To change, receive, or suspend Preachers.

5. To direct in the transaction of the spiritual business of his Circuit.

6. To take care that every part of our Discipline be enforced.

7. To aid in the public collections.

8. To attend his Bishop, when present, and give him, when absent, all necessary information, by letter, of the state of his District.†

N. B. No Elder that ceases to travel without the consent of the Conference, certified under the hand of a Bishop, shall, on any account, exercise the peculiar functions of his office among us.

* The office of Presiding Elder grew out of the exigencies of early American Methodism. Few of the Preachers were in orders. Such as were ordained were authorized to pass, at stated times, through the societies and administer the sacraments. As these were usually men of experience and wisdom, their counsels as well as preaching were found valuable in building up the young Churches. In this informal way they had come to be Presiding Elders without the name. All Elders were really Presiding Elders, a sort of overseers, or sub-Bishops of the Church. Asbury was quick to discern the usefulness of this class of men, and the General Conference of 1792 sanctioned his views and formally adopted the office with the name, placing the provisions on this subject in a separate section. As all Elders were Presiding Elders in fact, prior to 1792, we begin with the provisions in relation to them. The supervision of the Elders began in 1785. In the Minutes of that year the name of each Elder designed to have the oversight of a circuit was placed to the right, and those over whom it was placed were included in brackets. Lee calls this "the beginning of the Presiding Elders' office."

† In 1773 it was ordered, "Every Preacher who acts as an Assistant to send an account of the work once in six months to the General Assistant."—*Annual Minutes.*

1792.] *Quest.* 1. By whom are the Presiding Elders to be chosen? *Ans.* [**1872.** Presiding Elders.

229. [In., 1872, the Presiding Elders are to be chosen] by the Bishops [in., 1872, by whom they are also to be stationed and changed.] Appointment.

Quest. 2. By whom are the Presiding Elders to be stationed and changed?

Ans. By the Bishops.

Quest. 3. How long may a Bishop allow an Elder to preside in the same District? *Ans.* Term of Office.

230. [In., 1872, A Bishop may allow an Elder to preside in the same District] for any term not exceeding four years [om., 1848, successively] [in., 1844, after which he* shall not be appointed to the same District for six years] [in., 1872, but Presiding Elders in Missions and Mission Conferences in heathen lands may be appointed to the same District for more than four successive years.]

Quest. 3. What are the duties of a Presiding Elder? *Ans.* Duties.

231. [In., 1872, The duties of a Presiding Elder are]:

232. I. To travel through his appointed District.

233. II. In the absence of the Bishop, to take charge of all the Elders and Deacons, Traveling and Local Preachers and Exhorters, in his District.

234. III. To change, receive, and suspend Preachers in his District during the intervals of the Conferences, and in the absence of the Bishop [in., 1804, as the Discipline directs] [in., 1864, provided, however, that a Presiding Elder shall not change a Preacher in his District from a charge to which he has been appointed by the Bishop, and appoint him to another to which he could not be legally appointed by the Bishop]. [In., 1872, The law of limitation applies also to Superannuated and Local Preachers who are employed in the pastoral work].

4. In the absence of a Bishop to preside in the Conference [om., 1804, of his District]; [in., 1804,† but in case there are two or more Presiding Elders belonging to one Conference, the Bishop or Bishops may, by letter or otherwise, appoint the President; but if no appointment be made, or if the Presiding Elder appointed do not at- [**1864.**

* "This restriction (for originally there was none) is said to have been introduced in consequence of the evil results of a more protracted term in the case of James O'Kelly, who had been Presiding Elder in the southern part of Virginia ever since the organization of the Church, besides having been stationed there several years before; and who thus acquired a power to injure the Church by his secession, which otherwise he would not have possessed."—*Emory.*

Some Conferences had voted, and individuals advised, that the same person should not be appointed to the office of Presiding Elder for more than two terms. The General Conference of 1848 voted "That it is the sense of this Conference that our Bishops should not be restrained or embarrassed by any such advice on the part of an Annual Conference."

† Transferred in substance to the section on Annual Conferences in 1852. See 104.

tend, the Conference shall, in either of these cases, elect the President by ballot, without debate, from among the Presiding Elders].

235. IV. To be present at, as far as practicable [in., 1852, and to hold], all the Quarterly Meetings,* and to call together at each Quarterly Meeting [in., 1804, a Quarterly (om., 1852, Meeting) Conference (om., 1864, consisting of) to hear complaints ["and to receive," changed, 1804, to receive and try"] appeals [in., 1872, to renew all licenses approved by the Quarterly Conference], [in., 1852, and to transact such other business as is provided for in ("Part I, chap. iii, sec. 4, pp. 38, 39," changed, 1872, to "the section on the Quarterly Conferences, and to furnish the member of the General Missionary Committee for his Mission District a written statement of the condition of the missions under his care, and their pecuniary wants, prior to the annual meeting of the Committee)].

236. V. To oversee the spiritual and temporal business of the ["Societies," changed, 1816, to "Church"] in his District; [in., 1832, to promote by all proper means the cause of Missions (in., 1872, Church Extension) and Sunday-Schools, (om., 1868, and the publication at our own press of Bibles, Tracts, and Sunday-school books;)] [in., 1864, and to report to the Annual Conference the statistics of the Literary and Theological Institutions located within the bounds of his District, and under the care of our Church, according to the form published in the Appendix of the Discipline]; [in., 1840, and carefully to inquire at each Quarterly Conference whether the Rules respecting the Instruction of Children have been faithfully observed]; [in., 1844, and to report to the Annual Conference the names of all Traveling Preachers within his District who shall neglect to observe these Rules].

237. VI. To take care that every part of our Discipline be enforced in his District, [in., 1840, and to decide all questions of law† (in., 1872, involved in proceedings pending) in a Quarterly Conference, subject to an appeal to the President of the next Annual Conference; but in all cases the application of law shall be with the Conference.]

238. VII. To attend the ["Bishop," changed, 1860, to "Bishops"] when present in his District, and to give them, when absent, all necessary information, by letter, of the state of his District.

1848.] 239. VIII. To direct the candidates who are admitted on trial to those studies which have been recommended by the Bishops.

240. IX. To explain to those Preachers who are on trial, as

* The Quarterly Meetings were held on Tuesdays till 1780, when the Conference advised that they be held on Saturday and Sunday.—*Lee's Hist. Methodists*, pp. 42, 71.

† "Questions relating to the admissibility of testimony are questions of law."—*Jour. Gen. Conf.*, 1848.

well as to those who are in future to be proposed for trial, that they may be either admitted or rejected without doing them any wrong.

1792.] 241. X. If any Preacher absent himself from his Circuit [om., 1840, without the leave of the Presiding Elder], the Presiding Elder shall, as far as possible, fill his place with another Preacher, who shall be paid for his labors out of the allowance of the absent Preacher, in proportion to his usual allowance.*

1804.] *Quest.* 5. Shall the Presiding Elder have power [**1872.** to employ a Preacher who has been rejected by the previous Annual Conference?

Ans. He shall not.

242. [In., 1872, A Presiding Elder shall not have power to employ a Preacher who has been rejected by the previous Annual Conference], unless the Conference should give him liberty, under certain conditions. Rejected Preachers.

Section 15.

1792.] [*Om.*, 1864, *Of*] *the Election* [*om.*, 1864, *and Ordination*] *of Traveling Elders and their Duty.*†

Quest. 1. How is an Elder constituted? *Ans.*

243. [In., 1872, An Elder is constituted] by the election of a majority of the ["District," changed, 1796, to "yearly," and 1852, to "Annual"] Conference, and by the laying on of the hands of a Bishop and some of the Elders that are present. How Constituted.

Quest. 2. What is the duty of a Traveling Elder? *Ans.*

244. [In., 1872, The duty of a Traveling Elder is],

1. To administer Baptism and the Lord's Supper, ["and to perform the office of matrimony, and all parts of," changed, 1860, to "to solemnize matrimony, and to conduct"] divine worship.

2. To do all the duties of a Traveling Preacher.

245. No Elder that ceases to travel, without the consent of the ["yearly," changed, 1852, to "Annual"] Conference, certified under the hand of the President of the Conference, [in., 1804, except in case of sickness, debility, or other unavoidable circumstances,] shall on any account exercise the peculiar functions of his office [in., 1804, or even be allowed to preach] among us; [in., 1804, nevertheless, the final determination in all such cases is with the ("yearly," changed, 1852, to "Annual") Conference].‡ Ceasing to Travel.

* Transferred, 1852, from the section on "Receiving Preachers."

† For the regulations in regard to Elders previous to 1792 see the preceding section.

‡ A Preacher who leaves his work may be tried in the interval of Conference and suspended. It is the duty of the Presiding Elder to see the rule enforced.—See *Jour. Gen. Conf.*, 1860, p. 297.

Probation. **1796.**] *Quest.* 3. What shall be the time of probation of a Traveling Deacon for the office of an Elder?

246. Every Traveling Deacon shall exercise ["that," changed, 1872, to "his"] office for two years before he be eligible to the office of Elder, except in the case of missions, when the ["yearly," changed, 1816, to "Annual"] Conferences shall have authority to elect for the Elder's office sooner, if they judge it expedient.*

1832.] 247. [Om., 1848, Provided always that] when a Preacher shall have passed his examination, and been admitted into Full Connection, and elected to the office of a Deacon, but fails of his ordination through the absence of the Bishop, his eligibility to the office of Elder shall run from the time of his election to ["Deacon's office," changed, 1872, to "the office of a Deacon."]†

Section 16.

1787.] ["*On the Constituting of Deacons, and their Duty*," *changed*, 1792,
1792.] *to* (*om.*, 1864, *of*) "*The Election* (*om.*, 1864, *and Ordination*) *of Traveling Deacons and their Duty.*"]

1784.] *Quest.* 31. What is the office of a Deacon? [**1787.**
Ans. To baptize in the absence of an Elder, to assist the Elder in the administration of the Lord's Supper, to marry, bury the dead, and read the Liturgy to the people as prescribed, except what relates to the administration of the Lord's Supper.

Duties.

1787.] *Quest.* 1. How is a [in., 1792, Traveling] Deacon constituted? [**1872.**
Ans.

248. [In., 1872, A Traveling Deacon is constituted] by the election of a majority of the ["yearly," changed, 1852, to "Annual"] Conference, and the laying on of the hands of a Bishop.

How Constituted.

Quest. 2. What is the duty of a [in., 1792, Traveling] Deacon? *Ans.*

249. [In., 1872, The Duty of a Traveling Deacon is],
1. ["To baptize and perform the office of matrimony in the absence of the Elder," changed, 1860, to "to administer baptism and to solemnize matrimony."]
2. To assist the Elder in administering the Lord's Supper.
3. [In., 1792, To do all the duties of a Traveling Preacher.]

Duties.

1836.] 250. Whenever a Preacher on Trial ["is selected for," changed, 1864, to "shall be appointed"] by a Bishop to a mission, [in., 1864, or a chaplaincy in the army or navy, ("in hospitals," changed, 1868, to "or in reformatory, san-

Missions and Chaplains.

* "*Quest.* (23.) What is the office of a Christian minister?
Ans. To watch over souls, as he that must give account.
Quest. (24.) In what view may we and our Helpers be considered?
Ans. Perhaps as extraordinary messengers, (that is, out of the ordinary way,) designed, 1. To provoke the regular ministers to jealousy. 2. To supply their lack of service toward those who are perishing for want of knowledge. But how hard is it to abide here! Who does not wish to be a little higher? suppose, to be ordained!"—*Large Minutes.*

† Transferred, 1848, from the section on Deacons.

itary, or charitable institutions,") or prisons], he may, if elected by an Annual Conference [in., 1864, with the approbation of a Bishop], ["ordain him," changed, 1864, to "be ordained by him."]

1787.] 251. No Deacon who ceases to travel without the consent of the Annual Conference, certified under the hand of ["a Bishop," changed, 1792, to "the President of the Conference"], [in., 1804, except in cases of sickness, debility, or other unavoidable circumstances], shall on any account exercise the peculiar functions of his office, [in., 1804, or even be allowed to preach], among us; [in., 1804, nevertheless, the final determination in all such cases is with the Annual Conference].* Ceasing to Travel.

Section 17.

1792.] [Om., 1860, *of*] *The Duties of Those who have the Charge of Circuits* [*in.*, 1848, *or Stations.*] †

1784.] *Quest.* 60. What ["is the business of an Assistant?" changed, 1792, to "are the duties of the Elder, Deacon, or Preacher who has the special charge of a Circuit"]? *Ans.*

Pastoral Duties. 252. [in., 1872, The duties of the Elder, Deacon, or Preacher, who has the special charge of a circuit are,]

253. I. ["To see that the other Preachers of his circuit behave well and want nothing;" changed, 1864, to ("He shall," changed, 1872, to "To") have the oversight of the other Preachers in his circuit or station.]

254. II. To renew the tickets, [in., 1820, for the admission of members into love-feasts] quarterly [om., 1856, and regulate the bands.] ‡

255. III. ["To appoint all the, (om., 1812, Stewards and) Leaders, and change them when he sees it necessary;" changed, 1852, to "To appoint all the Leaders, to change them when he sees it necessary, and to examine each of them with all possible exactness, at least once a quarter, concerning his method of meeting a class."]

256. IV. [Om., 1789, To take in or put out of the Society or Bands;] [in., 1792, to receive, try, and expel members according to the form of Discipline.] §

* The Rule on this subject in 1784 had been as follows:

Quest. 35. How are we to proceed with those Elders or Deacons who cease from traveling?

Ans. Unless they have the permission of the Conference, declared under the hand of a Superintendent, they are on no account to exercise any of the peculiar functions of those offices among us; and if they do, they are to be expelled immediately.

In 1792 the epithet "traveling" is prefixed to Deacon throughout the section.

† In 1787, these provisions were placed in the section on "Deacons and their Duty;" in 1792, they formed the present section.

‡ "To visit the classes quarterly, regulate the bands, and deliver tickets."—*Large Minutes.*

§ *Resolved*, That when an Annual Conference decides that a preacher having charge has received or expelled a member contrary to the Discipline, the decision does not exclude the member so received, but restores the member so expelled."—*Jour. Gen. Conf.*, 1852.

257. V. To ["keep," changed, 1787, to "hold"] Watch-nights and Love-feasts.

258. VI. To hold quarterly meetings ["and therein diligently to inquire both into the temporal and spiritual state of the Society;" changed, 1792, to "in the absence of the Presiding Elder, (in., 1868, and of the Preacher appointed by him as his substitute.")]

259. VII. To take care that every Society be duly supplied with books, [om., 1792, particularly with "Kempis," "Instructions for Children," and the "Primitive Physic," which ought to be in every house.] *

["To meet the Stewards and Leaders as often as possible [**1868.** (in., 1860, to hear reports from the Leaders of any that are sick, or any that walk disorderly and will not be reproved, or of any that willfully neglect the means of grace. The Leaders' Meeting may recommend proper persons for admission into full connection; to recommend proper persons for license to exhort, or for license to preach; also to hear reports from the Stewards," changed, 1868, to,

Board meeting.

260. "VIII. To hold a meeting of all the Leaders and Stewards of the Charge, to be denominated the Leaders' and Stewards' Meetings, as often as practicable, in order to inquire, 1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any who walk disorderly, and will not be reproved? 4. Are there any who willfully neglect the means of grace? 5. Are any changes to be made in the classes? 6. Are there any probationers to be recommended for reception into full connection? 7. Are there any to be recommended for license to exhort or to preach? 8. What amount has been received for the support of the Pastor or Pastors? 9. Is there any miscellaneous business?"]

1852.] Sunday-school.

261. IX. To publicly catechise the children in the Sunday-school, and at special meetings appointed for that purpose. It shall also be the duty of each Preacher, ["in connection with reporting the Sunday-school statistics," changed, 1856, to "in his report to"] each Quarterly Conference, to state to what extent he has publicly or privately catechised the children of his Charge.

262. X. To form [om., 1872, Bible] classes for the instruction of the larger children, youth, [in., 1860, and adults] [in., 1872, in the word of God,] and to attend to all the duties prescribed for the training of children.

1784.] [To send an account of his Circuit every ("half year to one of the Superintendents," changed, 1787, to "quarter to his Elder"), changed, 1816, to

263. XI. "To give an account of his Circuit every quarter to his Presiding Elder."]

To meet the [om., 1787, married] men and women apart in [**1856.**

---

* "O, why is not this regarded! To send from every Quarterly Meeting a circumstantial account to London of every remarkable conversion and death."—*Large Minutes.*

the large Societies once a quarter [in., 1792 ("whenever," changed, 1816, to "wherever") it is practicable.]

1864.] 264. XII. To make a written report at each Quarterly Conference, as follows, namely: Quarterly Conference.

1868.] QUARTERLY REPORT

Of the Preacher in Charge of —— —— *to the* —— *Quarterly Conference, held at* ——, ——, 18—.

Number of Sunday-schools within the bounds of the Charge.
State of Sunday-schools within the bounds of the Charge.
Average attendance.
Number of ["Bible-classes," changed, 1872, to "Scholars fifteen years of age and over."]
Average attendance.
I have preached —— times to the children, and catechised them —— times during the quarter.
Classes of Children formed for Religious Instruction.
Received into Full Membership.
Excluded from the Church.
Received by Letter.
Dismissed by Letter.
Deceased during the Quarter.
Withdrawn from the Church.

The following Pastoral labor has been bestowed:

Benevolent Collections during the —— Quarter, as follows:
Missionary.
Church Extension [om., 1872, Bible].
Tract.
Sunday-School.
Other objects, namely:

[*In.*, 1872, *The following is to be used only at the fourth Quarterly Conference*]:

Subscribers have been obtained for our periodicals, as follows:
—— Advocate.
Ladies' Repository.
Quarterly Review.
Sunday-School Advocate.
Sunday-School Teachers' Journal.
Missionary Advocate.

Respectfully submitted,

——, *Preacher in Charge.*

1856.] 265. XIII. ["To report at each Quarterly meeting," changed, 1864, to "To make a written report at each Quarterly Conference and Love-feast of," changed, 1868, to "At each Love-feast he shall report"] the names of those who have been received into the Church, or excluded therefrom, during the quarter; also the names of those who have been received or dismissed by certificate, and of those who have died or have withdrawn from the Church.

1832.] 266. XIV. To lay before the Quarterly Conference, ["at its last meeting, annually," changed, 1840, to "At each Quarterly Meeting, (om., 1864, as far as practicable,")] to be entered on its journal, a written statement of the number, state [in., 1864, and average attendance] of the Sunday-schools in the Circuit or Station,

and to report the same to the Annual Conference, [in., 1848, according to the form published by the Sunday-School Union of the Methodist Episcopal Church,] together with the amount raised for the support of Missions, and for the publication of [om., 1872, Bibles and] Tracts, [om., 1848, and Sunday-school books.]

1784.] To take exact lists of his Societies, and bring them to the Conference. [**1787.**

1787.] To take an exact account of the numbers in Society, and bring it to the Conference. [**1800.**

1800.] To take an exact account of the ["numbers," changed, 1836, to "members"] in Society [in., 1848, and of probationers] in their respective Circuits (in., 1836, and Stations) ["and a regular account of all the deaths in the Societies," changed, 1836, to "keeping the names of all the Local Elders, Deacons, and Preachers properly distinguished"], and deliver in such account to the Annual Conference that ["they," changed, 1836, to "their number"] may be printed in the Minutes. [**1856.**

Number of Members.

1856.] 267. XV. To take an exact account of all the matters specified in ¶ 105, and report them to the Annual Conference,* that their number may be printed in the Minutes, [in., 1864, and also to register the Marriages and Baptisms].

Finance.

1784.] 268. XVI. To ["overlook," changed, 1852, to "examine"] the accounts of all the Stewards.

1787.] 269. XVII. To appoint a person to receive the quarterly collection in the *classes*, [om., 1792, and to be present at the time of receiving it.]

270. XVIII. To see that *public* collections be made quarterly, if need be.

1832.] 271. XIX. To encourage the support of Missions, [in., 1872, Church Extension,] and Sunday-schools, and the publication and distribution of Bibles, Tracts, and Sunday-school books, by forming Societies and making collections for these objects in such way and manner as the Annual Conference to which he belongs shall from time to time direct.

1848.] 272. XX. If the Annual Conference to which he belongs should not give any directions on the subject, to take up a collection in the course of the year, or raise a subscription, as he may judge expedient, the proceeds of which shall be at his disposal for the purchase and distribution of Tracts.

273. XXI. To take an annual collection in each of his appointments in behalf of the Sunday-School Union.

[In. 1787, "To move a yearly subscription through those Circuits that can bear it for building Churches," (in., 1792, "paying the debts of those which have been already erected").

"To choose a committee of lay members to make a just application of the money where it is most needed," changed, 1864, to

1868.] 274. XXII. "To take ("collections," changed, 1868, to "a collection") annually in each of his appointments in behalf

* "Every quarter, and send them up to London."—*Large Minutes.*

of the ("Church Extension Society," changed, 1872, to "Board of Church Extension.")]

1824. 275. XXIII. To defray the expenses of the Delegates composing the General Conference, a collection shall be taken up in each Circuit and Station some time previous to the sitting of the Conference; and the sums so collected shall be brought up by the delegation to the General Conference, and applied to the objects herein contemplated in proportion to the expenses of the several delegates.

1784.] *Quest.* 61. ["Are there any other directions which [**1872.** you would give the Assistants?" changed, 1789, to "What other directions shall we give ("the Deacons?" changed, 1792, to "him?")]

Ans. Several.

276. [In., 1872, It shall be the further duty of the Preacher in charge]:—

277. I. ["Take," changed, 1792, to "to take," again, 1872, to "to make" a regular catalogue of the societies, [in., 1787, in towns and cities,] as they live in ["house-row," changed, 1787, to "the streets."] Other directions.

278. II. ["Leave your," changed, 1792, to "to leave his"] successor a particular account of the [om., 1812, state of the] circuit, [in., 1832, including an account of the subscribers for our periodicals.]

3. ["See," changed, 1792, to "To see"] that every band [**1856.** leader have the rules of the bands.

5. As soon as there are four men or women believers in any place to put them into a band.

279. III. To enforce vigorously, but calmly, the rules ["concerning needless ornaments and drams,"* changed, 1792, to "all the rules of the Society."]

280. IV. To suffer no Love-feast to last above an hour and a half.†

281. V.‡ To warn all from time to time, that none are to remove from one ["Society," changed, 1787, to "Circuit"] to another without a note of recommendation from the ["Assistant," changed, 1787, to "Elder or Deacon," again, 1792, to "the Preacher of the Circuit,"] [om., 1787, "else he will not be received in other Societies,"] in these words: A. B., the bearer, ["is a member of our Society in C. I believe he has sufficient cause for removing," changed, 1787, to "has been an acceptable member of,"] ["our ("Society," changed, 1816, to "Church,") in C," changed, 1848, to "the Methodist Episcopal Church."] And to inform them that without such certificate they will not be received

* "Drams, snuff, and tobacco. Give no band tickets to any man or woman who does not promise to leave them off."—*Large Minutes.*

† "And instantly stop all breaking the cake with one another."—*Ibid.*

‡ "Is a Preacher obliged to receive ——— a certificate when ——— it will disturb the peace and quiet of the Church?"

"*Ans.* It is the duty of the Preacher to receive all such certificates."—*Jour. Gen. Conf.*, 1860, p. 298.

into ["other Societies," changed, 1816, to "the Church in other places."]* [In., 1864, And also to notify of such certificate and removal the Pastors of those charges within the bounds of which persons having received such certificates shall have removed]: **1872.**] *provided*, that, when a member wishes to remove his residence out of any particular charge, and there are, in the judgment of the Preacher in Charge, sufficient reasons for withholding a certificate, and the member is willing to be tried, he shall be held guilty of maladministration unless he proceed in the trial of such person.

282. VI. A Preacher may give a note of recommendation to any member who wishes to unite with any other evangelical denomination.

1784.] 283. VII. To recommend every-where decency and cleanliness.†

284. VIII. To read the Rules of the Society, with the aid of ["your Helpers," changed, 1792, to "the other Preachers,"] once a year in every Congregation, and once a quarter in every Society.

1787.] 11. ["Wherever you can, in large Societies, appoint prayer-meetings," changed, 1792, to

285. IX. "The Preacher who has the charge of a Circuit shall appoint prayer-meetings wherever he can in his Circuit."]

1852.] 286. X. Wherever it is practicable he shall so arrange the appointments as to give the Local Preachers regular and systematic employment on the Sabbath.

1787.] 287. XI. ["Let a fast be published," changed, 1792, to "He shall take care that a fast be held in every Society on his Circuit,"] ["at every Quarterly Meeting for the Friday following," changed, 1792, to "on the Friday preceding"] every Quarterly Meeting, and that a memorandum of it be written on all the class papers.

1784.] [Om., 1787, Meantime] let none [in., 1787, who [**1792.** are local] preach or exhort in any of our Societies without a note of permission from the ["Assistant," changed, 1787, to "Deacon"]. Let

---

* "I beg every Assistant to remember this."—*Large Minutes.*

In 1782 the rule was, "Let no person remove from North to South without a certificate from the Assistant Preacher, and let no one be received into Society without."—*Minutes.*

"*Resolved*, That when a member wishes to remove his residence out of any particular Charge, and there are, in the judgment of the Preacher in Charge, sufficient reasons for withholding a certificate, and the member is willing to be tried, he shall be held guilty of maladministration unless he proceed in the trial of such person."—*Gen. Conf.*, 1848.

"*Resolved*, That a certificate of membership is valid until the holder has had a reasonable opportunity of presenting it."—*Jour.*, 1848.

"*Resolved*, That when a member receives a certificate of membership from a Preacher having charge of a Circuit or Station, he is responsible for his moral conduct (from the date of his certificate until he joins) to the Society receiving him upon that certificate."—*Ibid.*

† "Cleanliness is next to godliness."—*Large Minutes.*

every [in., 1787, Local] Preacher or Exhorter take care to have this renewed yearly; and let every ["Assistant," changed, 1787, to "Elder"] **1792.**] insist upon it. He shall also take care that no or- [**1816.** dained Local Preacher or Exhorter in his Circuit shall officiate in public without first obtaining a license from the Presiding Elder or himself. Let every unordained Local Preacher and Exhorter take care to have this renewed yearly, and let him who has the charge of the Circuit insist upon it.

1816.] 288. XII. To license such persons as he may ["judge," changed, 1872, to "deem"] proper to officiate as Exhorters in the Church, [in., 1868, according to the provisions of ("Part II, chap. ii, sec. 21," changed, 1872, to "the Discipline")], [om., 1868, provided no person shall be so licensed without the consent of the [**1868.** Leaders' Meeting, or of the class of which he is a member, where no Leaders' Meeting is held; and the Exhorters so authorized shall be subject to the annual examination of character, in the Quarterly Meeting Conference, and have their license annually renewed by the Presiding Elder, or the Preacher having the Charge, if approved by the Quarterly (om., 1852, Meeting) Conference].

1773.] *Quest.* 13. What can be done to supply the Cir- [**1784.** cuits with preaching in time of Conference?

Supply during the Conference.

Ans. Let the Assistants engage as many Local Preachers as can be depended upon, and such among them as are needy be allowed for their labor in proportion with the Traveling Preachers.

1784.] *Quest.* 71. What provision can we make for a [**1787.** proper supply of Preachers in the Circuits during the sitting of the Conference?

Ans. Let as many Local Preachers as are necessary be provided by the Assistant in every Circuit, as far as possible, and let them be paid in proportion to this work as Traveling Preachers out of the yearly collection.

1787.] *Section* 20.*—*How to Provide for the Circuits in time* [**1848.** *of Conference, and to Preserve and Increase the Work of God.*

Quest. What can be done to supply the Circuits during the [**1872.** sitting of the Conference? *Ans.*

289. [In., 1872, In order to supply the Circuits during the sitting of the Conference]:—

290. I. Let all the appointments stand according to the plan of the Circuit.

291. II. Engage as many Local Preachers and Exhorters as will supply them, and let them be paid for their time in proportion to the ["salary," changed, 1808, to "allowance"] of the Traveling Preachers.

292. III. If the Preachers and Exhorters cannot attend, let some person of ability be appointed in every Society to sing, pray, and read one of Mr. Wesley's sermons.

* This formed a separate section from 1787 to 1848. A similar provision was made in 1783, as follows:

Quest. 13. What can be done to supply the Circuits with preaching in time of Conference?

Ans. Let the Assistants engage as many Local Preachers as can be depended upon, and such among them as are needy be allowed for their labor in proportion with the Traveling Preachers.—*Minutes of* 1783.

293. IV. But if that cannot be done let there be Prayer-meetings.

"5. Wherever you can, in large Societies, appoint prayer- [**1792.**
meetings. Lastly, let a fast be published at every Quarterly Meeting for the Friday following, and a memorandum of it be written on all the class papers; also be active in dispersing the books among the people."

1796.] 294. The Preachers who have the oversight of Circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Church on any account who are found guilty of any fraud.

Execute the Rules.

1852.] ☞ For the mode of procedure in case of insol- [**1872.**
vency of members, and in settling disputes, etc., as to the payment of debts or otherwise, see Part I, chap. ix, sec. 4, quest. 2, 3, pages 100–102.

1848.] *Section* 18. *Supernumerary and Superannuated Preachers.**

1860.] The rights and privileges of those who may live [**1864.**
without the bounds of their own Conferences.

1792.] A Supernumerary Preacher is one so worn out in [**1860.**
the itinerant service as to be rendered incapable of preaching constantly; but at the same time is willing to do any work in the ministry which the Conference may direct, and his strength enable him to perform.

Definition.

1840.] A Supernumerary Preacher who refuses to attend to the work assigned him, unless in case of sickness, or other unavoidable cause or causes, shall not be allowed to exercise the functions of his office, nor even to preach among us; nevertheless, the final determination of the case shall be with the Annual Conference of which he is a member, who shall have power to acquit, suspend, locate, or expel him, as the case may be.

1864.] 295. A Supernumerary Preacher is one who, because of impaired health, is temporarily unable to perform effective work. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a member; but he shall have no claim on the beneficiary funds of the Church, except by vote of the Conference; and he shall be subject to all the limitations of the Discipline in respect to re-appointment and continuance in the same Charge that apply to effective Preachers. In case he be left without an appointment he shall have a seat in the Quarterly Conference, and all the privileges of membership in the place where he may reside.

1832.] 296. Every Superannuated Preacher, who may reside without the bounds of the Conference of which he is a member, [in., 1856, shall have a seat in the Quarterly Conference, and all the privileges of mem-

Superannuated Preacher.

* The provisions on this subject were gathered into a separate section in 1848. They were previously in the section on Annual Conferences.

bership, in the Church where he may reside];* and he shall annually forward to his Conference a certificate of his Christian and ministerial conduct, together with an account of the number and circumstances of his family, signed by the Presiding Elder of the District, or the Preacher in charge of the Circuit or Station within whose bounds he may reside; without which the Conference shall not be required to allow his claim, [in., 1864, and may locate him without his consent].

1796.] *Section* 21. [*Om.*, 1836, *of*] *the Local Preachers.*

Quest. 1. What directions shall be given concerning [om., [**1872.** 1816, our brethren] the Local Preachers [om., 1816, in respect to their being received as Preachers or admitted into the order of Deacons?]

1. No Local Preacher shall receive a license to preach till he has been examined and approved at the Quarterly Meeting of his Circuit, which license shall be drawn up in the following words, signed by the President of the meeting, namely: "N. M. has applied to us for liberty to preach as a Local Preacher in our Circuit, and after due inquiry concerning his gifts, grace, and usefulness, we judge he is a proper person to be licensed for this purpose, and we accordingly authorize him to preach. License.

2. Before any person shall be licensed as a Local Preacher by a Quarterly Meeting, he shall bring a recommendation from the Society of which he is a member. Recommend.

1816.] 1. Before any person shall be licensed to preach [**1820.** as a Local Preacher among us he shall bring a recommendation from the Society or class of which he is a member, and be personally examined before the Quarterly Meeting Conference by the Presiding Elder, or, in his absence, by the Preacher having the charge, touching his acquaintance with the doctrines of our Church (to which he shall declare his assent), together with his gifts and grace for preaching, and if he be approved by the Quarterly Meeting Conference in these respects, and they believe that he will be generally acceptable and useful as a Preacher, he shall then receive a license, signed by the Presiding Elder, or, in his absence, by the Preacher having the charge, in these words, namely: "N. M. has applied to us for liberty to preach as a Local Preacher in our Circuit, and after due inquiry concerning his gifts, grace, and usefulness, we judge he is a proper person to be licensed for this purpose, and we accordingly authorize him to preach," which license it shall be the duty of such Local Preacher to have annually renewed." †

1836.] *Section* 19. *General Directions concerning Local Preachers.*

Quest. What directions shall be given concerning Local [**1872.** Preachers?

---

* "A Superannuated Preacher living out of the bounds of his own Conference is not a member of the Quarterly Conference where he resides."—*Jour. Gen. Conf.*, 1848.

"Such member has no voice in the Society where he lives." "He has a right (as all other Methodist Preachers) in Class Meetings." "He is under the jurisdiction of the Presiding Elder so far as is provided in the Discipline (¶ 322)."—*Jour. Gen. Conf.*, 1848.

† In 1820 the paragraphs of 1796 were restored, and provisions in relation to a District Conference were inserted. See District Conference.

Amenable to Quarterly Conference.

297.* The Quarterly Conference shall have authority to license proper persons to preach, and to renew their license annually, when, in the judgment of said Conference, their gifts, grace, and usefulness will warrant such renewal; to recommend to the Annual Conference [in., 1868, Local Preachers who are] suitable candidates [om., 1868, in the local connection] for Deacons' or Elders' Orders, and for admission on trial in the traveling connection; and to try, suspend, [in., 1868, deprive of ministerial office and credentials,] expel or acquit, any Local Preacher in the Circuit or Station against whom charges may be ["brought," changed, 1868, to "preferred"]; *provided*, That no person shall be licensed to preach without the recommendation of the Society of which he is a member, or of the Leaders' [in., 1868, and Stewards'] Meeting; [in., 1864, and no member of the Church shall be at liberty to preach without a license]. Nor shall any one be licensed to preach, or recommended to the Annual Conference to travel, or for ordination, without first being examined in the Quarterly Conference on the subject of Doctrines and Discipline.

1800.] 298. Every Local [in., 1812, Elder, Deacon, or] Preacher [in., 1848, shall be amenable to the Quarterly Conference ("of which he is a member," changed, 1848, to "where he resides")] [in., 1852, for his Christian character and the faithful performance of his ministerial office]. [In., 1812, He shall have his name recorded on the journal of said Conference], [in., 1800, and also enrolled on a Class paper, and shall meet in Class:† (om., 1848, if the distance of his place of residence from any Class be not too great)], ["or in neglect thereof," changed, 1852, to "and in neglect of the above duties"], [in., 1868, or if found unacceptable in his ministerial office after due trial] ["shall forfeit his license," changed, 1812, to "the Quarterly‡ Conference, if they judge it proper, may deprive him of his ministerial office"].§ And when a

1848.] Preacher is located, or discontinued by an Annual Conference, he shall be amenable to the Quarterly Conference of the Circuit or Station where he had his last appointment, [om., 1864, or at the place where he shall reside at the time of his location].

1816.] 299. Whenever ["a Local Preacher," changed, 1836, to "any Elder, Deacon, or Preacher;" and 1872, to "a Local Elder, Deacon, or Preacher"] shall remove from one Circuit or Station to another, he shall procure from the

Certificate.

* In 1836, the provisions on District Conferences were struck out, and these new provisions inserted.

† The meeting in class, 1824–40, restricted to licensed Local Preachers.

‡ District Conference, 1820–36.

§ "*Quest.* 10. Ought it to be strictly enjoined on all our Local Preachers and Exhorters that no one presume to speak in public without taking a note every quarter (if required), and be examined by the Assistant with respect to his life, his qualification, and reception?

"*Ans.* Yes."—*Minutes*, 1780.

Presiding Elder of the District, or from the Preacher having charge, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a Local Preacher in other places.

1852.] 300. The Presiding Elders and the Preachers in Charge are required so to arrange the appointments, wherever it is practicable, as to give the Local Preachers regular and systematic employment on the Sabbath.

Employment.

1864.] 301. Whenever a Local Preacher shall have a pastoral charge, he shall hold his Church relation in said Charge.

Relation.

Section 20.—*Local Preachers and their Ordination.*

1789.] *The Bishop has obtained liberty, by the suffrages of the Conference, to ordain Local Preachers to the office of Deacons; [" Provided, they obtain a testimonial from the Society to which they belong, and from the Stewards of the Circuit, signed by (" three Traveling Preachers, three Deacons, and three Elders, one of them being a Presiding Elder; the names of those nominated being read in the Conference previous to their ordination," changed, 1792, to " three Elders, three Deacons, and three Traveling Preachers;" again, 1800, to " nine Traveling Preachers, three of whom shall be Elders, three others Elders or Deacons, and the other three Elders, Deacons, or Preachers;") again, 1808, the entire *proviso* changed to " Provided their characters pass in examination and obtain the approbation of the yearly Conference, with a testimonial from the Quarterly Meeting of their respective Circuits, after proper examination, signed by the President, and countersigned by the Secretary."] [**1812.**

Ordination.

1796.] 302. A [in., 1816, licensed] Local Preacher shall be eligible to the office of a Deacon after he has preached four [in., 1872, consecutive] years from the time he received a regular license, and has obtained [" the," changed, 1804, to " a "] testimonial [" which is directed in the fourth section of the first chapter of the form of Discipline," changed, 1804, to " from the Society to which he belongs, and from the Stewards of the Circuit, signed also by nine Traveling Preachers; three of whom shall be Elders, three others Elders or Deacons; and the other three Elders, Deacons, or Preachers," changed, 1808, to (" from the Quarterly Meeting of the Circuit to which he belongs," changed, 1820, to " the District Conference," again, 1836, to "from the Quarterly Conference"), after proper examination, signed by the President and countersigned by the Secretary, and [in., 1836, after] his character has passed in examination before, and he has obtained the (" appropriation," changed, 1868, to " approbation") of, the Annual Conference.]

Eligibility.

1872.] 303. A Local Preacher who has been licensed three consecutive years before his admission on trial in an Annual Conference, shall be eligible to the office of Deacon

* This provision originally appeared in the section on Bishops. The section on Local Preachers was not introduced until 1796.

after he has preached one year in the traveling connection, and has obtained a recommendation from the Quarterly Conference of which he is a member, and his character and qualifications have been examined and approved by the Annual Conference.

1812.] 304. A Local Deacon shall be eligible to the office of an Elder after he has preached four years from the time he was ordained a Deacon, and has obtained a recommendation from ["two thirds of the Quarterly Meeting," changed, 1820, to "the District," and, 1836, to "the Quarterly Conference"] of which he is a member, certifying his qualifications in doctrine, discipline, talents, and usefulness [om., 1824, and the necessity of his official services as an Elder in the Circuit where he resides], signed by the President and countersigned by the Secretary. He shall, if he cannot attend, send to the Annual Conference such recommendation, and a note certifying his belief in the doctrine and discipline of our Church:—the whole being examined by the Annual Conference, and, if approved, he may be ordained;

Provided, nevertheless, that no slaveholder shall be eligible [**1860.** to the office of an Elder [in., 1816, or Deacon], where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom.

1816.] No [in., 1836, Elder, Deacon, or] Preacher among [**1848.** us shall distill or ["retail," changed, 1836, to "vend"] spirituous liquors, without forfeiting his ["ministerial," changed, 1836, to "official"] standing.

Section 21.—Exhorters.

To license such persons as he may judge proper to officiate [**1868.** as Exhorters in the Church, provided no person shall be so licensed without the consent of the Leaders' Meeting, or of the class of which he is a member, where no Leaders' Meeting is held; and the Exhorters so authorized shall be subject to the annual examination of character in the Quarterly Meeting Conference, and have their license annually renewed by the Presiding Elder or the Preacher having the charge, if approved by the Quarterly Meeting Conference.*

1868.] *Quest.* 1. How shall an Exhorter be constituted? [**1872.** *Ans.*

Creation.

305. [In., 1872, An Exhorter shall be constituted] by the recommendation of the class of which he is a member, or of the Leaders' and Stewards' Meeting of the Circuit or Station, and a license signed by the Preacher in Charge.

Quest. 2. What are the duties of Exhorters? *Ans.*

Duties.

306. The duties of Exhorters are to hold meetings for prayer and exhortation wherever opportunity is afforded, subject to the direction of the Preacher in

* From the section on "Preachers in Charge." See pp. 178, 179 for other provisions on the subject. In 1868 this section was introduced into the Discipline in place of the former provision.

Charge; to attend all the sessions of the Quarterly Conference; to be subject to an annual examination of character in the Quarterly Conference, and a renewal of license annually by the Presiding Elder, or Preacher having the charge, if approved by the Quarterly Conference.*

CHAPTER III.—STEWARDS.

1789.] [" *On the Qualification and Duty of Stewards*" *changed*, 1792, *to* "*of the Qualifications*, (*in.*, 1812, *Appointment*) *and Duty of Stewards of Circuits* (*in.*, 1848, *and Stations*"), *changed*, 1864, *to* "*Qualifications, Appointments, and Duties of Stewards.*"]

Quest. 1. What are the qualifications necessary for Stewards? *Ans.*

Qualifications.

307. Let the Stewards be men of solid piety, who both know and love the Methodist Doctrine and Discipline, and of good natural and acquired abilities to transact the temporal business.†

1812.] *Quest.* 2. How are the Stewards to be appointed? *Ans.*

Appointment.

308. [In., 1872, In the appointment of the Stewards], the Preacher having the charge of the Circuit shall have the right of nomination; but the Quarterly [om., 1852, Meeting] Conference shall confirm or reject **1860.**] such nomination. The Stewards so appointed shall hold office for one year, but may be re-appointed in like manner from year to year.‡

1789.] *Quest.* 3. What are the duties of the Stewards? *Ans.*

---

* "In case a Quarterly Conference recommend the renewal of the license of an Exhorter, is the Presiding Elder under obligation to renew the license?

"*Ans.* He is."—*Jour. Gen. Conf.*, 1860.

† In the Annual Minutes for 1787 we find the following:—

Quest. 19. Shall any directions be given concerning register books?

Ans. Let register books be provided by all the Societies, that the Elders and Deacons may enter the marriages and baptisms regularly in them; and let every such register book be kept in the hands of the Stewards, or any other proper person of each Society respectively. Let one general register book be also kept in the hands of the General Steward of every Circuit, in which the contents of the private register books in the Circuit may be inserted at convenient times."

‡ "2. In a few days some of them said, 'Sir, we will not sit under you for nothing; we will subscribe quarterly.' I said, 'I will have nothing; for I want nothing. My fellowship supplies me with all I want.' One replied, 'Nay, but you want a hundred and fifteen pounds to pay for the lease of the Foundry, and likewise a large sum of money to put it in repair.' On this consideration, I suffered them to subscribe. And when the Society met, I asked, 'Who will take the trouble of receiving this money, and paying it where it is needful?' One said, 'I will do it, and keep the account for you.' So here was the first Steward. Afterward, I desired one or two more to help me, as Stewards, and, in process of time, a greater number.

"Let it be remarked, it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work wherein he was to help me, as long as I desired. And herein I began to exercise another sort of power; namely, that of appointing and removing Stewards."—*Wesley's Large Minutes.*

Prior to 1812 the Preachers in Charge appointed the Stewards. See ¶ 255 of this work.

Duties.

309. [In., 1872, The duties of Stewards are]* to take an exact account of all the money or other ["provision made for and received by any Traveling or Local Preacher," changed, 1792, to "provisions collected for the support of the Preachers"] in the Circuit [in., 1860, or Station, and apply the same as the Discipline directs]; to make an accurate return of every expenditure of money, whether to the Preachers, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the Preachers of any sick or disorderly persons; to tell the Preachers what they think wrong in them; to attend the Quarterly Meetings of their Circuit [in., 1860, and the Leaders' (in., 1868, and Stewards') Meetings]; to give advice, if asked, in planning the Circuit; to attend committees for the application of money to Churches; to give counsel in matters of arbitration; to provide elements for the Lord's Supper; to write circular letters to the Societies in the Circuit to be more liberal, if need be; as also to let them know, [in., 1792, when occasion requires], the state of the ["temporalities," changed, 1792, to "temporal concerns"] at the last Quarterly Meeting. [Om., 1864, to register the marriages and baptisms, and to be subject to the Bishops, the Presiding Elder of their District, and the Elder, Deacon, and Traveling Preachers of their Circuit.]

1868.] *Quest.* 4. What are the duties of District Stewards? *Ans.*

District Stewards.

310. [In., 1872, The duties of District Stewards are], to attend the annual District Stewards' Meeting when called by the Presiding Elder, and perform the duties specified in ¶ 478.

1816.] *Quest.* 5. To whom are the Stewards accountable for the faithful performance of their duty? *Ans.*

Amenable to the Quart. Conf.

311. [In., 1872, Stewards are accountable for the faithful performance of their duty] to the Quarterly [om. 1852, Meeting] Conference of the Circuit or Station, [which shall have power to dismiss or change them at pleasure.]

Number.

1789.] *Quest.* 6. What number of Stewards are necessary in each Circuit? *Ans.*

312. [In., 1872, There shall be] not less than ["two," changed, 1820, to "three"] nor more than ["four," changed, 1820, to "seven," and in 1856, "nine"] [in., 1872, Stewards in each Circuit or Station], [in., 1820, one of whom shall be (in., 1864, appointed) the Recording Steward] [in., 1864, by the Quarterly Conference after each annual election].

1868. But when two or more Circuits or Stations are united, the Stewards shall hold office till the first Quarterly Conference shall elect a new Board.

* "*Quest.* 79. Is it not right that the Assistant, and not the Stewards or Leaders, should receive the quarterly collections in the classes?

"*Ans.* Certainly it is. This has been the general practice among the Methodists in Europe. And therefore let every Assistant look to it, and ask every person who can afford it for his quarterly subscription, when he changes the tickets; and in due time let him deliver the whole into the hands of the Stewards, to carry on the work of God in the Circuit."—*Discipline of* 1784.

1864.] PART III.—ADMINISTRATION OF DISCIPLINE.

CHAPTER I.

1848.] [*Om.*, 1864, *Of*] *Bringing Ministers and Members to Trial* [*om.*, 1864, *and of Insolvencies*], *and the Settlement of Disputes.*

Section 1.—*The Trial of a Bishop.**

1784. *Quest.* 27. To whom is ["the Superintendent," [**1872.** changed; 1787, to "the Bishop"] amenable for his conduct? *Ans.*

313. [In., 1872, A Bishop is answerable for his conduct] to the [in., 1792, General] Conference, who shall have power to ["expel him for improper conduct, if they judge it necessary," changed, 1872, to "order the manner of his trial."] Amenable to General Conference.

1792.] *Quest.* 5. What provision shall be made for the trial of ["an immoral," changed, 1804, to "a"] Bishop [in., 1804, if he should be accused of immorality] in the interval of the General Conference? Trial in Interim of Gen. Conf.

Ans. If a Bishop be ["guilty," changed, 1804, to "accused"] of immorality, three Traveling Elders shall call upon him, and examine him on the subject; and if the three Elders verily believe that the Bishop is guilty of the crime, they shall call to their aid two Presiding Elders from two Districts in the neighborhood of that where the crime was committed, each of which Presiding Elders shall bring with him two Elders, or an Elder and a Deacon. The above-mentioned nine persons shall form a Conference to examine into the charge brought against the Bishop, and if two thirds of them verily believe him to be guilty of the crime laid to his charge, they shall have authority to suspend the Bishop till the ensuing General Conference, and the Districts shall be regulated in the mean time as is provided in ["the case of the death of a Bishop," changed, 1800, to "the third section," and, 1808, to "the third and fifth sections;" in 1852, to "chap. iii, sec. 3, and chap. iv, sec. 1;" and in 1868, to "Part II, chap. i, sec. 2, and Part II, chap. ii, **1804.**] sec. 14"]; but no accusation shall be received against a Bishop except it be delivered in writing, signed by those who are to prove the crime, and a copy of the accusation shall be given to the accused Bishop.

1872.] 313. A Bishop is answerable for his conduct to the General Conference, who shall have power to order the manner of his trial.

314. When a Bishop is accused of immoral conduct, the Presiding Elder within whose District said immorality is alleged to have been committed shall call to his aid four Traveling Elders, which five ministers Procedure for Crime.

* Until 1848 the provisions of this section remained in the section on "Bishops and their Duty."

shall carefully inquire into the case; and if, in their judgment, there is reasonable ground for such accusation, they, or a majority of them, shall prepare and sign the proper charge in the case, and shall send a copy thereof, so signed, to the accused, and shall give notice thereof to one of the Bishops. Said Bishop, so notified, shall convene a Judicial Conference, to be composed of the Triers of Appeals in the five neighboring Conferences. And the said Judicial Conference shall have full power to try the accused Bishop, and to suspend him from the functions of his office, or expel him from the Church, as they may deem his offense requires. One of the Bishops shall preside at his trial.

315. The accused shall have the right of peremptory challenge, yet not so as to reduce the number of the Judicial Conference below twenty-one.

316. When a Bishop is chargeable with imprudent conduct, a Presiding Elder shall take with him two Traveling Elders, and shall admonish the Bishop so offending. In case of a second offense, one of the Bishops, together with three Traveling Elders, shall call upon him and reprehend and admonish him. If he still persist in his imprudence, he shall then be tried in the manner ordered in ¶ 314, 315.

Imprudent Conduct.

317. A Bishop shall have the right of appeal to the ensuing General Conference if he signify his intention to appeal at the time of his conviction, or when informed thereof.

Appeal.

318. Complaints against the administration of a Bishop may be forwarded to the General Conference, and entertained there: provided that, in its judgment, due notice has been given.

Complaints.

Section 2.

1789.] *"On the manner," changed, 1792, to "Of the method"] by which Immoral Traveling Ministers or Preachers shall be Brought to Trial, Found Guilty, and Reproved [in., 1792, or] Suspended in the Intervals of the Conferences.* [**1848.**

1848.] *The Method of Proceeding against Accused Traveling Ministers or Preachers.*

1784.] *Quest.* 63. Are there any further directions needful for the preservation of good order among the Preachers? [**1789.**

Ans. In the absence of a Superintendent, a Traveling Preacher or three Leaders shall have power to lodge a complaint against any Preacher in their Circuit, whether Elder, Assistant, Deacon, or Helper, before three neighboring Assistants, who shall meet at an appointed time (proper notice being given to the parties) and hear and decide the cause. And authority is given them to

Early Provision.

change or suspend a Preacher, if they see it necessary, and to appoint another in his place during the absence of the Superintendents.

1789.] 319. *[Om., 1872, *Quest.* 1. What shall be done] when an Elder, Deacon, or Preacher is under report of being guilty of some [om., 1792, *capital*] crime expressly forbidden in the word of God [om., 1868, as an unchristian practice], sufficient to exclude a person from the kingdom of grace and glory [om., 1800, and to make him a subject of wrath and hell].

320. I. [Om., 1872, *Answ.* 1] [in., 1848, In the interval of the Annual Conference] let the Presiding Elder [in., 1796, in the absence of a Bishop] call as many [in., 1812, Traveling] Ministers as he shall think fit, at least ["three," changed, 1868, to "five"], and if possible bring the accused and the accuser face to face [in., 1848, and cause a correct record of the investigation to be kept and transmitted to the Annual Conference]. If the person be clearly convicted, he shall be suspended from ["official services in the Church, and not be allowed the privileges of a member," changed, 1796, to "all ("official," changed, 1848, to "ministerial") services and Church privileges"] [in., 1792, until the ensuing ("District," changed, 1796, to "yearly;" 1816, to "Annual") Conference, at which his case shall be fully considered and determined"]. But if the accused be a Presiding Elder ["the Preachers must," changed, 1860, to "three of the senior Preachers of his District shall inquire into the character of the report, and if they judge it necessary"] call in the Presiding Elder of ["the neighboring," changed, 1860, to "any adjoining"] District, who ["is required to attend and act as judge," changed, 1796, to "is required to attend and preside at the trial;" in 1860, to "shall appoint a committee of five Elders from within the bounds of the Annual Conference of which the accused is a member and also preside at the examination"]. Preliminary Trial.

321. If the ["persons," changed, 1792, to "accused and accuser"] cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt, and out of the mouth of two or three witnesses he shall be condemned. ["Nevertheless, he may then demand a trial face to face, or he may appeal to the next Conference in that District," changed, 1792, to "Nevertheless, even in that case the ("District," changed, 1796, to "yearly;" and in 1816, to "Annual") Conference shall reconsider and determine the whole matter"].

1836.] 322. And if the accused be a superannuated [in., 1868, or supernumerary] Preacher, living out of the bounds of the Conference of which he is a member ["the Presiding Elder in whose District he may reside shall bring him to trial, and in case of suspension, shall forward to the ensuing Annual Conference, of which the accused is a member, exact minutes of the charges, testimony, and decision of the committee in the case," changed, 1840, to "he shall Superannuated or Supernumerary Preacher.

* The original provisions of this section were prepared by Bishop Asbury, (Journal, II, 23,) and constitute a section, 1789.

be held responsible to the Annual Conference within whose bounds he may reside, who shall have power to try, acquit, suspend, locate, or expel him, in the same manner as if he were a member of said Conference"].

1848.] 323. II. If the charge be preferred at the Conference, the case may be referred to a committee, in the presence of a Presiding Elder or a member appointed by the Bishop in his stead, who shall cause a faithful record of the proceedings and testimony to be laid before the Conference; on which, with such other evidence as may be admitted, the case shall be decided.*

Charges Preferred at Conference.

1789.] 324. [Om., 1872, *Quest.* 2. What shall be done] in cases of improper tempers, words, or actions [om., 1792, or a breach of the Articles and Discipline of the Church], the person so offending shall be reprehended ["by his Bishop, Elder, Deacon, or Preacher that has the charge of the Circuit, or if he be a Bishop he shall be reprehended by the Conference," changed, 1722, to "by his senior in office"]. Should a second transgression take place, one, two, or three [in., 1792, Ministers or Preachers] ["may be called in," changed, 1792, to "are to be taken as witnesses"]. If he be not then cured [om., 1868, he shall be tried at the (om., 1796, "Conference of his District") (in., 1796, next Yearly; and 1816, Annual Conference), and if found guilty and impenitent shall be expelled from the connection, and his name so returned in the Minutes of the Conference]. [In., 1868, let the Presiding Elder proceed as in ["Answer 1 to question 1 of this section," changed, 1872, to "¶ 320–3"].

Improper Conduct.

N. B. Any Preacher suspended at a Quarterly Meeting [**1792.** from preaching shall not resume that employment again but by the order of the Conference. But it is to be observed that a Preacher shall be tried by a Deacon, a Deacon by an Elder, an Elder by a Presiding Elder, and a Presiding Elder by the Presiding Elder of a neighboring District.

1848.] 325. [Om., 1872, *Quest.* 3. What shall be done] when a member of an Annual Conference fails in business, or contracts debts which he is not able to pay, [om., 1872? *Ans.*]

Let the Presiding Elder appoint three judicious members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent, and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to ["the answer of question one of this section," changed, 1872, to "¶ 320–323"].

Failure in Business.

* "Testimony taken before a committee sitting in the case of an accused member of an Annual Conference is to be received as evidence on the trial of said minister before the Annual Conference."—*Gen. Conf. of* 1848.

"*Resolved*, That the select number appointed to try accused members of an Annual Conference act in the case in the stead and with the powers of the Conference itself, and its chairman is in the place of the Bishop. It is, therefore, improper for the chairman in such a case to dismiss a complaint."—*Jour. Gen. Conf.*, 1864, p. 360.

1792.] *Quest.* 4. What shall be done with those Ministers [**1872.** or Preachers who hold and ["preach," changed, 1816, to "disseminate publicly or privately"] doctrines which are contrary to our Articles of Religion?

326. [In., 1872, When a Minister or Preacher holds and disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion].

Ans. Let the same process be observed as in cases of gross immorality; but if the Minister or Preacher so offending do solemnly engage ["neither to preach nor defend," changed, 1816, to "not to disseminate"] such erroneous doctrines in public or in private, he shall be borne with till his case be laid before the next (District) Annual Conference, which shall determine the matter.

1836.] *Quest.* 4. What shall be done with a member of [**1848.** an Annual Conference who conducts himself in a manner which renders him unacceptable to the people as a Traveling Preacher?

1848.] What shall be done when a Traveling Minister [**1872.** is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his work?

1836.] *Ans.* [Om., 1848., When any member of an Annual Conference shall be charged with having so conducted himself as to render him unacceptable to the people as a Traveling Preacher, it shall be the duty of]

327. [In., 1872, When a Traveling Minister is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his work],* the Conference [om., 1848, to which he belongs] (shall) investigate the case; and if it appear that the complaint is well founded, and [om., 1848, he do not give the Conference satisfaction that he will amend or] [in., 1848, the accused will not] voluntarily retire, they may locate him without his consent, [om., 1848, provided that he shall be at liberty to defend himself before the Conference in person or by his representative; and if he be located in his absence without having been previously notified of an intention thus to proceed against him, he may apply to the Conference, at its next session, to be heard in his defense, in which case they shall reconsider the matter for that purpose].

1872.] 328. When a Traveling Preacher in the interim of an Annual Conference refuses to attend to the work assigned him, let the Presiding Elder proceed as directed in ¶ 320–323.

329. A Preacher is answerable on a complaint of maladministration to the Annual Conference of which he is a member.

1856.] 330. But should the Conference having jurisdiction in any of the foregoing cases judge it expedient to try the accused by a select number, it may appoint not less than nine nor more than fifteen of its members for that purpose [in., 1868, the accused having the right to challenge for cause],

* "When a member of an Annual Conference is located he is entitled to a certificate of the fact under the hand of the President of the Conference."—*Jour. Gen. Conf.*, 1848.

who, in the presence of a Bishop or a Chairman, which the President of the Conference shall appoint, and one or more of the Secretaries of the Conference, shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings, and they shall make a faithful report of all their doings to the Secretary of the Conference in writing, and deliver up to him the bill of charges, the evidence taken, and the decision rendered, with all other documents brought into the trial. [In., 1872, Or the Annual Conference may, when a case cannot be tried during the session for want of testimony, refer it to the Presiding Elder having charge of the Preacher complained of, who shall proceed as directed in ¶ 320–323].*

1864.] *Section* 3.—*Proceedings against Preachers on Trial.*

1836.] 331. A Preacher on trial who may be accused of crime shall be accountable to the Quarterly Conference of the Circuit on which he travels. The Presiding Elder shall call a committee of three Local Preachers, ["who," changed, 1872, to "which"] may suspend him; and the Quarterly Conference may expel him: *nevertheless*, he shall have a right to an appeal to the next Annual Conference.

1848.] *Section* 4.—*The Trial of Local Preachers.*

1796. *Quest.* 3. What directions shall be given concerning the trial of [in., 1816, licensed] Local Preachers, Local Deacons, or Local Elders? † [**1820.**

1836.] 332. [om., 1872, *Quest.* 1. What shall be done] when a Local Elder, Deacon, or Preacher is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory [om., 1872? *Ans.*]

Accused of Crime.

1796.] If a charge be brought against a [in., 1816, licensed] Local Preacher, or Local Deacon, or Elder, the Preacher who has the oversight of the Circuit shall summon three or more Local Preachers of the neighborhood, or, for want of Local Preachers, so many Leaders, or Exhorters. And if they, or a majority of them, on due examination, judge that the Local [in., 1816, licensed] Preacher, Deacon, or Elder, aforesaid, has been guilty of such a crime, or has ["preached," changed, 1816, to "publicly or privately disseminated"] such false doctrines, as require his suspension from all public offices [in., 1812, and privileges] in our Church till the ensuing Quarterly Meeting, the Preacher who has the oversight of the Circuit shall accordingly suspend him [om., 1816, from all public offices (in., 1812, and privileges)] till the ensuing Quarterly Meeting.

---

* A resolution to this effect was passed in the General Conference of 1848. May take testimony by commission.—*Ibid.*

† This was taken in 1848 from the section on Local Preachers and made a separate section.

And in such case [om., 1816, and in every case where a meeting, assembled as above described, shall deem the said Local Preacher, Deacon, or Elder, culpable], the next Quarterly Meeting shall proceed upon his trial, and shall have authority to clear, censure, suspend, or expel him, according to their judgment. And the Presiding Elder or the Preacher who has the oversight of the Circuit, shall, at the commencement of the trial, appoint a Secretary, who shall take down regular minutes of the evidence and proceedings of the trial, which minutes, when read and approved, shall be signed by the said Presiding Elder or Preacher, and also by the Members of the said Quarterly Meeting, or by the majority of them.

1820.] ["When charges are preferred against any Local Preacher, it shall be the duty of the Preacher in Charge to call," changed, 1836, to [**1836.**

332. "(Om., 1872, *Quest.* 2. What shall be done) when a Local Elder, Deacon, or Preacher is reported to be guilty of some crime expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory [om., 1872? *Ans.* 1. The Preacher having charge shall call"] a committee, consisting of three or more Local Preachers [om., 1836, within the Station, Circuit, or District], before ["whom," changed, 1872, to "which"] it shall be the duty of the accused to appear and by ["whom," changed, 1872, to "which"] he shall be acquitted, or, if found guilty, suspended until the [om., 1836, meeting of the] next ["District," changed, 1836, to "Quarterly"] Conference.

1824.] And the Preacher in Charge shall cause exact minutes of the charges, testimony, and examination, together with the decision of the Committee, to be laid before the ["District," changed, 1836, to "Quarterly"] Conference, where it shall be the duty of the accused to appear. [In., 1848, If the accused refuse or neglect to appear before said committee, he may be tried in his absence].

1820.] 333. [Om., 1872, And] the President [om., 1836, of the said District Conference] shall, at the commencement of the trial, appoint a Secretary, who shall take down regular minutes of the evidence [om., 1836, and proceedings] of the trial; which minutes, when read and approved, shall be signed by the [om., 1836, said] President and also by the Members of the [om., 1836, said District] Conference [in., 1836, who are present], or a majority of them.

1836.] 334. [Om., 1872, *Quest.* 2. What shall be done] in case of improper tempers, words, or actions [om., 1872? *Ans.*

The person so offending shall be reprehended by the Preacher having Charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be tried at the next Quarterly Conference, and if found guilty and impenitent, he shall be expelled from the Church. Improper Conduct.

1848.] 335. [Om., 1872, *Quest.* 3. What shall be done] when a Local

Elder, Deacon, or Preacher fails in business, or contracts debts which he is not able to pay [om., 1872? *Ans.*

Failure in Business.

Let the Preacher in Charge appoint three judicious members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to ["the answer to question one of this section," changed, 1872, to "¶ 332"].

Section 5.

1789.] ["*On*," *changed*, 1792, *to* "*Of*" *Bringing to Trial*, [**1860.** *Finding Guilty, and Reproving, Suspending, or Excluding Disorderly Persons from Society and Church Privileges*, [*in.*, 1852, *and of Insolvencies and the Settlement of Disputes*].

1860.] *How an Accused Member is to be Brought to Trial.* [**1864.**

1864.] *Trial of an Accused Member.*

I. *For Immoral Conduct.*

1789. *Quest.* 1. How shall a ["suspected," changed, [**1872.** 1800, to "an accused"] member be brought to trial? *Ans.*

336. [In., 1872, An accused Member shall be brought to trial]* ["before the Society of which he is a Member, or a select number (om., 1860, "of them)," changed, 1864, to "before a Committee of not less than five,"] [in., 1860, who shall not be Members of the Quarterly Conference, (and if the Preacher judge necessary, the Committee may be selected† from any Charge within the District)], in the presence of ["a Bishop, Elder, Deacon, or Preacher, in the following manner: Let the accused and accuser be brought face to face: if this cannot be done, let the next best evidence be procured," changed, 1856, to "the Preacher in Charge, who shall preside in the trial and cause exact minutes of the evidence and proceedings in the case to be taken"]. [In., 1860, ("In case of trial before a select number," changed, 1864, to "in the selection of a committee,") the parties may challenge for cause].

337. If the accused person be found guilty [in., 1800, by the decision of a majority of the ("members before whom he is brought to trial," changed, 1864, to "Committee)], and the crime be such as is expressly forbidden by the Word of God, suffi-

* "Has a probationer in our Church the right to prefer charges against a member? *Ans.* He has not."—*Jour. Gen. Conf.*, 1860.

A person who has enjoyed all the privileges of a member for years, though not formally received into the Church, may not plead that non-reception "as a bar to proceedings in case of alleged immorality."—*See Jour. Gen. Conf.*, 1860, p. 298.

† Active verb in 1860; made passive 1872.

cient to exclude a person from the kingdom of grace and glory [om., 1800, and to make him a subject of wrath and hell], ["let him be expelled," changed, 1792, to "let the Minister or Preacher who has charge of the Circuit," (changed, 1864, to "Let the Preacher in Charge") expel him"].

388. If ["he," changed, 1800, to "the accused person"] evade a trial by absenting himself after sufficient notice given him, and the circumstances of the accusation ("be strong and presumptive," changed, 1848, to "afford strong presumption of guilt"), "let him be esteemed as guilty and be accordingly excluded," changed, 1864, to "he may be tried in his absence, and, if found guilty, he shall be expelled"]. [Om., 1792, And without evident marks and fruits of repentance, such offenders shall be solemnly disowned before the Church]. [Om., 1864, Witnesses from without shall not be rejected], [om., 1792, if a majority believe them to be honest men].

II. *Neglect of the Means of Grace.*

1784.] *Quest.* 65.* What shall we do with those members of our ["Society," changed, 1816, to "Church"] who ["willfully and repeatedly neglect to meet their class," changed, 1864, to "who habitually neglect the means of grace, such as the public worship of God, the Supper of the Lord, family and private prayer, searching the Scriptures, class-meetings, and prayer-meetings"]? *Ans.*

339. [In., 1872, When members of our Church habitually neglect the means of grace, such as the public worship of God, the Supper of the Lord, family and private prayer, searching the Scriptures, class-meetings and prayer-meetings.]

1. Let the ["Assistant," changed, 1787, to "Elder, Deacon, or one of the Preachers,"] visit them whenever it is practicable and explain to them the consequence if they continue to neglect [om., 1864, namely, exclusion].

2. If they do not amend, let ["the Assistant," changed, 1787, to "the Deacon;" 1792, to "him who has the charge of the Circuit (in., 1872, or Station)], ["exclude them in the Society, informing it that they are laid aside for a breach of our rules of Discipline, and not for immoral conduct," changed, 1836, to "bring their case before the Society, or a select number before whom they shall have been cited to appear, and if they be found guilty of willful neglect by a decision of a majority of the members before whom their case is brought, let them be ("laid aside," changed, 1864, to "excluded"), (om., 1864, and let the Preacher show that they are excluded for a breach of our rules and not for immoral conduct")].

III. *Imprudent Conduct.*

1789.] 340. But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words [in., 1848, the buying, selling, or using intoxicating liquors as a beverage, (in., 1872, dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing-parties, or

* This constituted a part of the Section on Class-Meetings until 1864, when it was modified and placed here. Prepared by Rev. M. Raymond, D. D. The sub-headings in this Section were inserted in 1860.

patronizing dancing-schools, or taking such other amusements as are obviously of misleading or questionable moral tendency), or] disobedience to the order and discipline of the Church; first, let private reproof be given by a Preacher or Leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may ["remain on trial," changed, 1828, to "be borne with"]. On a second offense, the Preacher (in., 1792, or Leader) may take one or two faithful friends.

[Om., 1792, On a third failure, if the transgression be increased or continued, let it be brought before the Society, or a select number. If there be no sign of humiliation, and the Church is dishonored, the offender must be cut off.] [In., 1792, om., 1864, On a third offense, let the case be brought before the Society, or a select number, and if there be no sign of real humiliation, the offender must be cut off.]

[In., 1864, On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled].

IV. *For Dissension.*

1792.] 341. If a member of our Church shall be ["clearly convicted," changed, 1864, to "accused"] of endeavoring to sow dissension in any of our Societies, by inveighing against either our doctrines or discipline, ["such," changed, 1864, to "the"] person so offending shall first be reproved by the ["Senior Minister or Preacher of his Circuit, and if afterwards," changed, 1864, to "Preacher in Charge"], and if he persist in such pernicious practice [in., 1864, he shall be brought to trial, and if found guilty, expelled]; [om., 1864, he shall be expelled ("the Society," changed, 1816, to "from the Church")].

V. *Disagreement in Business and Non-payment of Debts.*

1784.] *Quest.* 62. Are there any directions to be given [**1787.** the Assistant concerning the decision of disputes among the people?

Ans. On any dispute of importance, or difficult to be settled, let the Assistant inquire into the circumstances, and, having consulted the Stewards and Leaders, appoint referees, whose decision shall be final, and the party expelled that refuses to abide by it, unless there appear to the Assistant some fraud or gross mistake in the decision, in which case he shall appoint new referees for a hearing of the cause, whose decision shall be absolutely final.*

1852.] *Quest.* 3. How shall disputes between members of [**1872.** our Church concerning ["the payment of debts or otherwise," changed, 1864, to "business transactions"] be settled? *Ans.*

1787.] 342. On any ["dispute," changed, 1864, to "disagreement"] between two or more members of our ["Society," changed,

* A similar provision is found in the Minutes of 1781:—

Quest. 17. What proper method should be taken, supposing any difference should arise in dealing between our brethren?

Ans. Let the Assistant Preacher at Quarterly Meeting consult with the Steward in appointing proper persons to examine into the circumstances, and if there be any suspicion of injustice or inability in the referees, to appoint men of more skill and probity, and the parties to abide by their decision or be excluded the Society.

1816, to "Church"] [in., 1792, concerning ("the payment of debts or otherwise," changed, 1864, to "business transactions")], which cannot be settled by the parties [om., 1864, concerned] ["the Deacon,"* changed, 1792, to "the Preacher who has charge of the Circuit," again, 1864, to "the Preacher in Charge"], shall inquire into the circumstances of the case, and [om., 1808, having consulted the Stewards and Leaders, and if agreeable to their advice], shall recommend to the [om., 1852, contending] parties a reference, consisting of ["one," changed, 1864, to "two"] arbiters chosen by the plaintiff, and ["another," changed to "two"], chosen by the defendant, which ["two," changed, 1864, to "four"] arbiters so chosen shall nominate ["the third," changed, 1864, to "a fifth"], ["the three," changed, 1864, to "the five"] arbiters being members of our ["Society," changed, 1816, to "Church"]. [Om., 1796, and the decision of any two of them shall be final. But if either of the parties refuse to abide by such decision, he shall be immediately expelled.]

1796.] *Ans.* 2. But if one of these parties be dissatisfied [**1864.** with the judgment given, such party may apply to the ensuing Quarterly Conference of the Circuit for allowance to have a second arbitration appointed; and if the Quarterly Conference see sufficient reason, they shall grant a second arbitration, in which case each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of the majority of whom shall be final, and any person refusing to abide by such judgment shall be excluded the Church (Society).

1864.] 343. If either party refuse to abide by their judgment he shall be brought to trial, and if he fail to show sufficient cause for such refusal he shall be expelled.

1787.] ["N. B. If any member of our Society enter into a lawsuit with another member before these measures are taken he shall be expelled," changed, 1792, to

344. And if any member of our ("Society," changed, 1816, to "Church,") shall refuse, in cases of debt or other disputes, to refer the matter to arbitration when recommended by ("him who has the charge of the Circuit," changed, 1864, to "the Preacher in Charge") (om., 1808, with the approbation of the Stewards and Leaders) or shall enter into a lawsuit with another member before those measures are taken, he shall be expelled [in., 1808, ("excepting," changed, 1864, to "he shall be brought to trial, and if he fail to show") the case is of such a nature as to require and justify a process at law"], [in., 1864, he shall be expelled].

1812.] 1. Whenever a complaint is made against any member of our Church for non-payment of debt, when the accounts are adjusted and the amount ascertained, the Preacher having the charge shall call the debtor before a committee of at least three, to show cause why he does not make payment. The committee shall determine what further time shall be granted him for payment, and what security, if any, shall be given for payment, and in case the debtor refuses to comply, he shall be expelled; but in such case he may appeal to the Quarterly Conference, and their decision shall be final. And in case the

---

* This paragraph was inserted, 1787, in the Section on Deacons; transferred, 1792, to that on Preachers in Charge; again, 1852, to this place.

creditor complains that justice is not done him, he may lay his grievance before the Quarterly Conference, and their decision shall be final; and if the creditor refuse to comply, he shall be expelled.

VI. *Insolvency on the Part of any of our Members.*

1784.] *Quest.* 25. (22.) What shall we do to prevent scan- [**1787.**
dal when any of our members becomes a bankrupt?

Ans. Let the Assistant talk with him at large, and if he has not kept fair accounts,* let him be expelled immediately.

1787.] *Quest.* 4. What shall we do to prevent scandal [**1800.**
when any of our members fail in business, or contract debts which they are not able to pay?

Ans. Let the Elder or Deacon desire two or three judicious members of the Society to inspect the accounts of the supposed delinquents, and if they have behaved dishonestly, or borrowed money without a probability of paying, let them be suspended until their credit is restored.†

1796.] The Preachers who have the oversight of Circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Society on any account who are found guilty of any fraud.

1800.] To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the Society [in., 1816, Church] inspect the accounts [in., 1832, contracts and circumstances of the case] of the supposed delinquent, and if he have behaved dishonestly, or borrowed money without a probability of paying, let him be expelled.

1852.] *Quest.* 3. What shall be done in case of insolv- [**1872.**
ency [om., 1864, on the part of any of our members]?

Ans. The paragraph of 1796 referred to that of 1800 as follows:

1796.] 345. The Preachers who have the oversight of Circuits and Stations are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Church on any account who are found guilty of any fraud.

1800.] 346. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the Church inspect the accounts, contracts, and circumstances of the case of the supposed delinquent; and [in., 1860, if they judge that he] has behaved dishonestly, or borrowed money without a probability of paying, let him be [in., 1860, brought to trial, and if found guilty], expelled.

VII. *General Directions.*

1864.] 347. In all the foregoing cases of trial, witnesses from without shall not be rejected; and the testimony of an

* "Or has been concerned in that base practice of raising money by coining notes (commonly called the bill trade)."—*Large Minutes.*

† This question and answer were inserted in the Section on "Visiting;" the paragraph following it was inserted in that on "Preacher in Charge;" both were combined, in 1800, into the paragraph succeeding them, and inserted in the Section on "Preachers in Charge."

absent witness may be taken before the Preacher in Charge, or a Preacher appointed by the Presiding Elder of the District within which such witness resides; *provided*, in every case sufficient notice has been given to the adverse party of the time and place of taking such testimony. The accused shall have the right to call to his assistance, as counsel, any member in good and regular standing in the Methodist Episcopal Church.

1800.] 348. [Om., 1864, Nevertheless] if in any of the above mentioned cases ["the Minister or Preacher," changed, 1864, to "the Preacher in Charge"] differ in judgment from the majority of ["the Society or the select number," changed, 1864, to "the Committee"] concerning the guilt or innocence of the accused ["person, the trial in such case may be referred by the Minister or Preacher to the ensuing Quarterly Meeting (in., 1816, Conference)," changed, 1864, to "he may refer the trial to the ensuing Quarterly Conference,* (in., 1856, which shall have authority to order a new trial)"].

1872.] 349. When the Quarterly Conference, sitting as a Court of Appeals, remands a case for a new trial, the Preacher in Charge shall proceed to try the accused member again, unless the charges are withdrawn.

1789.] 350. After such forms of trial and expulsion, such ["persons as are thus excommunicated," changed, 1792, to "person"] shall have no privileges of Society or of Sacraments in our Church without contrition, confession, and ["proper trial," changed, 1848, to "satisfactory reformation"].†

N. B. From this time forward no person shall be owned as [**1792.** a member of our Church without six months' trial. ‡

1872.] 351. In all cases of trial and appeal it is improper for the Presiding Officer to deliver a charge to the Committee explaining the evidence and setting forth the merits of the case.

* This is "an application for a new trial," Jour. Gen. Conf., 1848, and was later as above inserted in the Discipline.

† For a provision on this point in 1781, see *An. Minutes.*

‡ In the same year the following explanation of this section was published in the Minutes:—

"As a very few persons have in some respect mistaken our meaning, in the thirty-second section of our Form of Discipline, on bringing to trial disorderly persons, etc., we think it necessary to explain it.

"When a member of our society is to be tried for any offense, the officiating Minister or Preacher is to call together all the members, if the society be small, or a select number if it be large, to take knowledge and give advice, and bear witness to the justice of the whole process, that improper and private expulsions may be prevented for the future."

This note is not found in the reprint of the Minutes, but it is published in Lee's History of the Methodists, p. 143.

CHAPTER II.—TRIAL OF APPEALS.

Section 1.—Appeals of Traveling Ministers or Preachers.

1792.] 352. [Om., 1864, Provided, nevertheless, that] in all [om., 1872, the above mentioned] cases of trial and conviction [in., 1872, under the provisions of ¶ 319–330] an appeal shall be allowed ["to the ensuing General Conference," changed, 1872, to "to a Judicial Conference constituted as hereinafter provided"] [in., 1820, if the condemned person signify his intention to appeal at the time of his ("condemnation," changed, 1872, to "conviction") or at any time thereafter when informed thereof].

Trial by Committee.

1856.] 2. The General Conference may try appeals from [**1872.** members of Annual Conferences who may have been censured, suspended, expelled, or located without their consent, by a Committee embracing not less than fifteen of its members, nor more than one member from each delegation, who, in the presence of a Bishop presiding, and one or more of the Secretaries of the Conference keeping a faithful record of all the proceedings had, shall have full power to hear and determine the case, subject to the rules and regulations which govern the said Conference in such proceedings, and the records made and the papers submitted in such trials shall be presented to the Conference, and be filed and preserved with the papers of that body.*

Triers.

1872.] 353. The several Annual Conferences in the United States shall, at each session, select seven Elders, men of experience and of sound judgment in the affairs of the Church, who shall be known as Triers of Appeals.

Judicial Conference.

354. When notice of appeal is given to the President of an Annual Conference, he shall proceed, with due regard to the wishes and rights of the appellant, to designate three Conferences, conveniently near that from which the appeal is taken, whose Triers of Appeals shall constitute a Judicial Conference, and to fix the time and place of its session, and to give notice thereof to all concerned.

Challenge.

355. The appellant shall have the right of peremptory challenge, yet so that the Triers present, and ready to proceed with the hearing, shall not fall below thirteen, which number shall be required for a quorum.

* "*Resolved*, That when the motions to affirm, to remand, and to reverse have been successively put and lost, the decision of the court below stands as the final adjudication of the case."—*Gen. Conf.*, 1860.

356. A Bishop shall preside in the Judicial Conference. The Conference shall appoint a Secretary, who shall keep a faithful record of all the proceedings, and shall, at the close of the trial, transmit the records made and the papers submitted in the case to the Secretary of the preceding General Conference, to be filed and preserved with the papers of that body. President.

1820.] 357. [Om., 1864, In all the above mentioned cases] it shall be the duty of the Secretary of the Annual Conference ["to keep regular minutes of the trial, including all the questions proposed to the witnesses, and their answers, together with the crime with which the accused is charged, the specification or specifications, and also preserve all the documents relating to the case," changed, 1848, to "carefully to preserve the minutes of the trial, whether taken before a Committee or before the Conference, and all the documents relating to the case, together with the charge or charges, and the specification or specifications; which minutes and documents only, in case of an appeal from the decision of an Annual Conference, shall be presented to the ("General," changed, 1872, to "Judicial") Conference in evidence on the case"]. Record. Duty of Secretary.

358. [Om., 1872, And] in all cases ["when," changed, 1872, to "where"] an appeal is made and admitted by the ["General," changed, 1872, to "Judicial"] Conference the appellant shall state, either personally or by his representative (who shall be a member of an Annual Conference), the grounds of his appeal, showing cause why he appeals, and he shall be allowed to make his appeal without interruption. After which the representatives of the Annual Conference from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have the privilege of replying to such representatives, which reply shall close the pleadings on both sides. This done ["the appellant," changed, 1872, to "the parties"] shall withdraw, and the [in., 1872, Judicial] Conference [in., 1856, and om., 1872, or Committee] decide the case.

1872.] 359. The General Conference shall carefully review the decisions of questions of law contained in the records and documents transmitted to it from the Judicial Conferences, and in case of serious error therein shall take such action as justice may require. Review.

360. Appeals from an Annual Conference in the United States not easily accessible may, at the discretion of the President thereof, be heard by a Judicial Conference selected from among the more central Conferences. Appeals from a Conference other than those in the United States may be heard by a Judicial Conference called to meet at or near New York by the Bishop in charge of said Conference; or the appeal may be heard directly by the General Conference. Exceptions.

1820.] 361. After a Preacher shall have been regularly tried and expelled, he shall have no privileges of Society or Sacraments in our Church without confession, contrition, and ["proper trial," changed, 1848, to "satisfactory reformation"].

*Section 2.—Appeals of Local Preachers.**

1796.] 362. In case of condemnation, the Local Preacher, Deacon, or Elder [om., 1836, condemned] shall be allowed to appeal to the next Annual† Conference, provided that he signify to ["said District," changed, 1836, to "the Quarterly"] Conference his determination to appeal; in which case ["the said Presiding Elder, or the Preacher who has the oversight of the Circuit," changed, 1820, to "the said President;" 1864, to "the President"] shall lay the minutes of the trial [om., 1864, above mentioned] before the said Annual Conference, at which the Local Preacher, Deacon, or Elder so appealing may appear; and the said Annual Conference [in., 1860, by Committee, as in the case of accused Traveling Preachers, or in full session] shall judge, and finally determine from the minutes of the said trial so laid before them.

1864.] *Section 3.—Appeals of Members.*

1789.] 363. If there be a murmur or complaint [in., 1792, from any excluded person in any of the above mentioned instances] that justice ["is not," changed, 1792, to "has not been"] done, ["the person," changed, 1792, to "he"] [in., 1868, not having absented himself from trial after due notice was given him] shall be allowed an appeal to the [in., 1792, next] Quarterly [om., 1852, Meeting] [in., 1848, Conference], [in., 1808, and om., 1864, except such as ("exempt," changed, 1812, to "absent") themselves from trial after sufficient notice is given them]; [in., 1868, and no member thereof having been a member of the Committee for the trial of such person shall be permitted to vote on the case], ["and have his case reconsidered before a Bishop, Presiding Elder, or Deacon, with the Preachers, Stewards, and Leaders who may be present," changed, 1792, to "and the majority of the (om., 1816, Ministers) Traveling and Local Preachers, Exhorters, Stewards, and Leaders present shall finally determine the case"] [in., 1856, to "and the Preacher in charge shall present exact minutes of the evidence and proceedings of the trial to the Quarterly Conference, from which minutes the case shall finally be deter-
1868.] mined"].‡ And if, in the judgment of the Presid-

* Taken, 1864, from the section on Local Preachers.

† "Annual" in this section substituted for Yearly, 1816.

‡ "In no case of an appeal can new evidence be admitted."—*Jour. Gen. Conf.*, 1848.

"When a member is expelled from the Church, and the Conference decides that the person was expelled contrary to Discipline, what is the relation of the member expelled from the Church? Does the act of the Annual Conference restore the character of the member, so that the charges on which he was expelled are so annulled that the Preacher can legally give him a letter before said charges are disposed of by trial or withdrawn?

ing Elder, because of local prejudice, an impartial trial cannot be had in the Quarterly Conference of the Circuit or Station where the appellant resides, he may, on the demand of either party, cause the appeal to be tried by any other Quarterly Conference within his District, after due notice to the complainant and appellant.

1864.] CHAPTER III.—RESTORATION OF CREDENTIALS OF ORDINATION.

Section 1.—*Credentials of those who have been Traveling Preachers.*

1836.] 364. When any Traveling Elder or Deacon is deprived of his credentials, by expulsion or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member; and should he, at any future time, give satisfactory evidence to the said Conference of his amendment, and procure a certificate of the Quarterly Conference of the Circuit or Station where he resides, or of an Annual Conference who may have admitted him on trial, recommending to the Annual Conference of which he *was* a member formerly the restoration of his credentials, the said Conference may restore them.

1864.] *Section* 2.—*Credentials of Local Preachers.*

1824.] 365. When a Local Elder or Deacon shall be expelled ["the President of the Conference," changed, 1836, to "the Presiding Elder"] shall require of him the credentials of his ordination, to be filed with the papers of the Annual Conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Conference a certificate of his restoration, signed by the President, and countersigned by the Secretary of the ["District," changed, 1836, to "Quarterly"] Conference, his credentials ["shall," changed, 1836, to "may"] be restored to him.

"*Ans.* The act of the Annual Conference does not restore his character, but simply his membership; and when so restored he is placed in the position he occupied before he was tried, that is, he is an accused member, and hence the preacher is not at liberty to give him a certificate of membership."—*Gen. Conf.*, 1860, p. 298.

"When an expelled member has forfeited his right to appeal," no "subsequent Quarterly Conference may grant him the right to appeal."—*Jour.*, 1860, p. 298.

1864.] PART IV. — EDUCATIONAL AND BENEVOLENT INSTITUTIONS.

Section 1.—*Education.*

Quest. How shall the Church provide for the higher education of her youth? *Ans.* 1. [1872.

366. [In., 1872, In order that the Church may provide for the higher education of her youth]:

367. I. It is recommended that wherever practicable each Conference have at least one academy or seminary under its direct supervision, and that such institutions confine themselves to their legitimate sphere of duties.

Each Conference one Academy.

368. II. It is also recommended that, as a general thing, not less than four Conferences unite in the support of a college or university; and the Conferences are earnestly advised not to multiply schools, especially of this higher grade, beyond the wants of the people, or their ability to sustain them.

Four Conferences to one University.

369. III. All these schools are, to a certain extent, beneficiary institutions. The academy must be furnished with buildings and apparatus by the benevolence of the Church. The college must, in addition to these, have such endowments as shall yield a regular income sufficient to meet its current expenses; and, that our people may be properly instructed in this matter, it shall be the duty of each Preacher in Charge to preach on the subject of education once a year; to diffuse information by the distribution of tracts, or otherwise; and especially to call the attention of our wealthy members and friends to the duty of making liberal donations and bequests to this object.

Endowment.

It is also recommended that each Conference take up annually a collection to aid the work of education.

4. It is advised that educational societies for the aid of poor young men be established, in connection with each of our colleges and biblical institutes, or Annual Conferences.

Educational Societies.

370. IV. It shall be the duty of each Preacher in Charge of a Circuit or Station to take one public collection annually in each Society in aid of the work of education. The money so received shall be paid over to such auxiliary of the Board of Education as the Annual Conference

Public Collection.

may direct, or in the absence of Annual Conference directions, to the Treasury of the Parent Board.

371. V. It is recommended that the second Sunday in June be every-where observed as "Children's Day," and that wherever practicable a collection be taken in the Sunday-school in aid of the "Sunday-School Fund" of the Board of Education. Children's Day.

1789.] *Section* 30.—["*On the Plan of Education Established in Cokesbury College,*" *changed*, 1796, *to* "*Plan of Education Recommended to all our Seminaries of Learning.*"] * [**1796.**

The college is built at Abingdon, in Maryland, on a healthy spot, enjoying a fine air, and very extensive prospect. It is to receive for education and board the sons of the Elders [in., 1792, Deacons] and Preachers of the Methodist Church, poor orphans, and the sons of the subscribers and of other friends. It will be expected that all our friends who send their children to the college will, if they be able, pay a moderate sum for their education and board; the rest will be taught and boarded, and, if our finances will allow of it, clothed gratis. The institution is also intended for the benefit of our young men who are called to preach, that they may receive a measure of that improvement which is highly expedient as a preparative for public service. A teacher of the languages, with ["an assistant," changed, 1792, to "two assistants"] an assistant, will be provided, as also an English master, to teach, with the utmost propriety, both to read and speak the English language; nor shall any other branch of literature be omitted which may be thought necessary for any of the students. Above all, especial care shall be taken that due attention be paid to the religion and morals of the children, and to the exclusion of all such as continue of an ungovernable temper. The college will be under the presidentship of the Bishops of our Church for Its Location and Equipment.

---

* "The College was built on an eminence at Abingdon and was of the following dimensions, 108 feet in length from east to west, and 40 feet in breadth from north to south, and stood on the summit and center of six acres of land. The College was built of brick, and from the top of it there was an extensive prospect both of the bay and of the adjacent country. History of the College.

"On the 8th, 9th, and 10th days of December, 1787, the College was opened, and Mr. Asbury preached each day; the dedication sermon on Sunday from 2 Kings iv, 40, 'O thou man of God, there is death in the pot.'"—*Lee's History of the Methodists.*

"When the College was built it was well understood that the whole management of it was to be under the direction of the Conference. But after some years Mr. Asbury consented for it to be incorporated, which was done, and done without the consent of all the Conferences. And the Trustees who were named in the act of incorporation had the management of the institution among themselves, and the Conference was deprived of all power in making rules, or giving orders for the future welfare of the children.

"This step was disliked by many of our friends, who from that time concluded that the institution would not prosper. And the business was not well conducted afterward. On the 4th day of December, 1795, the College took fire by some means, but we cannot tell how, and was all burnt down, and the library was consumed with the house."—*Lee's History*, pp. 117, 118.

"From this time the interest of the Methodist Episcopal Church in the cause of liberal education seems for a number of years to have gradually declined, and after 1796 no notice is taken of it in the Discipline. As the Church has since taken hold of this work with greater zeal than ever, it may be a question whether some provisions on the subject might not again, with propriety, be introduced."—*Emory, Hist. Discipline.*

the time being, and is to be supported by yearly collections throughout our Circuits, and any endowments which our frieuds may think proper to give and bequeath.

Design. Three objects of considerable magnitude we have in view in the instituting of this college.

The first is a provision for the sons of our married Ministers and Preachers.

The wisdom and love of God hath now thrust out a large number of laborers into his harvest, men who desire nothing on earth but to promote the glory of God by saving their own souls and those that hear them; and those to whom they minister spiritual things are willing to minister to them of their temporal things, so that they have food to eat, and raiment to put on, and are content therewith.

1. To Educate the Children of Ministers.

A competent provision is likewise made for the wives of married Preachers.

Yet one considerable difficulty lies on those that have boys when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this is one motive that induces us to lay before our friends the ["intent of the college," changed, 1792, to "Plan of the Institution"] that these little ones may have all the instruction they are capable of, together with all things necessary for the body.

In this view our college will become one of the noblest charities that can be conceived. How reasonable is the institution? Is it fit that the children of those who leave wife and all that is dear to save souls from death should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labors in the Gospel? How excellent will be the effect of this institution? The Preacher, eased of this weight, can the more cheerfully go on in his labor. And perhaps many of these children may hereafter fill up the place of those that shall rest from their labors.

The second object we have in view is the education and support of poor orphans; and surely we need not enumerate the many happy consequences arising from such a charity. Innumerable blessings concenter in it; not only the immediate relief of the objects of our charity, but the ability given them, under the providence of God, to provide for themselves through the remainder of their lives.

2. Orphans.

The last, though perhaps not the least, object in view is the establishment of a seminary for the children of our competent friends, where learning and religion may go hand in hand, where every advantage may be obtained which may promote the prosperity of the present life without endangering the morals and religion of the children through those temptations to which they are too much exposed in most of the public schools. This is an object of importance indeed, and here all the tenderest feelings of a parent's heart range on our side.

3. Children of those of Means.

But the expense of such an undertaking will be very large, and the best means we could think of at our late Conference to accomplish our design was to desire the assistance of all those in every place who wish well to the work of God; who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

All who are thus minded, and more especially our own friends who form our congregations, have an opportunity now of showing their love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this country. Do what you can to comfort the parents, who give up their all for you, and to

give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know in doing this you lend unto the Lord; in due time he shall repay you.

The students will be instructed in English, Latin, Greek, logic, rhetoric, history, geography, natural philosophy, and astronomy. To these languages and sciences shall be added, when the finances of our college will admit of it, the Hebrew, French, and German languages. Course of Study.

But our first object shall be to answer the design of Christian education, by forming the minds of the youth, through divine aid, to wisdom and holiness, by instilling into their tender minds the principles of true religion, speculative, experimental, and practical, and training them in the ancient way, that they may be rational, scriptural Christians. For this purpose we shall expect and enjoin it, not only on the president and tutors, but also upon our Elders, Deacons, and Preachers, to embrace every opportunity of instructing the students in the great branches of the Christian religion.* [1800. Christian Education.

And this is one principal reason why we do not admit students indiscriminately into our college; for we are persuaded that the promiscuous admission of all sorts of youth into a seminary of learning is pregnant with many bad consequences. For are the students likely (suppose they possessed it) to retain much religion in a college where all that offer are admitted, however corrupted already in principle as well as practice? And what wonder when (as too frequently it happens) the parents themselves have no more religion than their offspring! [1796.

For the same reason we have consented to receive children of seven years of age, as we wish to have the opportunity of "teaching their young ideas how to shoot," and gradually forming their minds through the divine blessing, almost from their infancy, to holiness and heavenly wisdom, as well as human learning. And we may add that we are thoroughly convinced, with the great Milton (to whose admirable treatise on education we refer you), that it is highly expedient for every youth to begin and finish his education at the same place; that nothing can be more irrational and absurd than to break this off in the middle, and to begin it again at a different place, and perhaps in a quite different manner. And on this account we earnestly desire that the parents, and others who may be concerned, will maturely consider the last observation, and not send their children to our seminary if they are not to complete their education there, or at least make some considerable proficiency in the languages, and in the arts and sciences.

It is also our particular desire that all who shall be educated in our college may be kept at the utmost distance as from vice in general, so in particular from softness and effeminacy of manners.

["We shall," changed, 1796, to "The masters should"] therefore inflexibly insist on their rising early in the morning; and we are convinced, by constant observation and experience, that this is of vast importance both to body and mind. It is of admirable use either for preserving a good or improving a bad constitution. It is of peculiar service in all nervous complaints, both in preventing and in removing them. And by thus strengthening the various organs of the body it enables the mind to put forth its utmost exertions.

On the same principle we prohibit play in the strongest terms, and

---

* Down to this point this is the address to the people by Coke and Asbury, dated at Baltimore, Jan. 3, 1785.

in this we have the two greatest writers on the subject that perhaps any age has produced (Mr. Locke and Mr. Rousseau) of our sentiments; for though the latter was essentially mistaken in his religious system, yet his wisdom in other respects, and extensive genius, are indisputably acknowledged. The employments, therefore, which we have chosen for the recreation of the students are such as are of the greatest public utility, agriculture and architecture—studies more especially necessary for a new-settled country; and of consequence the instructing of our youth in all the practical branches of those important arts will be an effectual method of rendering them more useful to their country. Agreeably to this idea, the greatest statesman that perhaps ever shone in the annals of history, Peter, the Russian emperor, who was deservedly styled the Great, disdained not to stoop to the employment of a ship carpenter. Nor was it rare, during the purest times of the Roman republic, to see the conquerors of nations and deliverers of their country return with all simplicity and cheerfulness to the exercise of the plow. In conformity to this sentiment one of the completest poetic pieces of antiquity (the Georgics of Virgil) is written on the subject of husbandry; by the perusal of which, and submission to the above regulations, the students may delightfully unite the theory and the practice together. We say delightfully, for we do not entertain the most distant thought of turning these employments into drudgery or slavery, but into pleasing recreations for the mind and body.

In teaching the languages care shall be taken to read those authors, and those only, who join together the purity, the strength, and the elegance of their several tongues. And the utmost caution shall be used that nothing immodest be found in any of our books.

But this is not all. We shall take care that our books be not only inoffensive, but useful; that they contain as much strong sense and as much genuine morality as possible. As far, therefore, as is consistent with the foregoing observations, a choice and universal library shall be provided for the use of the students.

Our annual subscription is intended for the support of the charitable part of the institution. We have in the former part of this address enlarged so fully on the nature and excellency of the charity that no more need be said. The relieving our Traveling Ministers and Preachers, by educating, boarding, and clothing their sons, is a charity of the most noble and extensive kind, not only toward the immediate subjects of it, but also toward the public in general, enabling those "flames of fire," who might otherwise be obliged to confine themselves to an exceedingly contracted sphere of action for the support of their families, to carry the savor of the Gospel to the remotest corners of these United States.

["The four guineas a year," changed, 1792, to "The eighteen dollars and two thirds per annum"] for tuition, we are persuaded, cannot be lowered if we give the students that finished education which we are determined they shall have. And though our principal object is to instruct them in the doctrine, spirit, and practice of Christianity, yet we trust that our college will in time send forth men that will be blessings to their country in every laudable office and employment of life, thereby uniting the two greatest ornaments of intelligent beings, which are too often separated, deep learning and genuine religion.

The rules and regulations with which you are here presented have been weighed and digested in our Conference; but we also submit them to your judgment, as we shall be truly thankful for your advice as well as your prayers, for the success of the college, even where the circumstances of things will not render it expedient to you to favor us with your charity. And we shall esteem ourselves happy if we be

favored with any new light, whether from the members of our own Church or any other, whereby they may be abridged, enlarged, or in any other way improved, that the institution may be as near perfection as possible.

General Rules concerning the College.

I. A president and (two) (1792, three) tutors shall be pro- [**1796.**
vided for the present.

II. The students shall consist of

First. The sons of Traveling Preachers.

Secondly. The sons of annual subscribers, the children recommended by those annual subscribers who have none of their own, and the sons of members of our Society.

Thirdly. Orphans. But,

1. The sons of the annual subscribers shall have the preference to any others, except those of the Traveling Preachers.

2. An annual subscriber who has no sons of his own shall have a right to recommend a child, and such child so recommended shall have the preference to any other, except the sons of Traveling Preachers and annual subscribers.

3. As many of the students as possible shall be lodged and boarded in the town of Abingdon, among our pious friends; but those who cannot be so lodged and boarded shall be provided for in the college.

4. The price of education shall be ["four guineas," changed, 1792, to "eighteen dollars and two thirds. The rate of boarding in the college shall be sixty dollars per annum. N. B. The enhanced price of several of the necessaries of life has obliged us to raise the rate of boarding."]

5. The sons of the Traveling Preachers shall be boarded, educated, and clothed gratis, except those whose parents, according to the judgment of the Conference, are of ability to defray the expense.

6. The orphans shall be boarded, educated, and clothed gratis.

7. No Traveling Preacher shall have the liberty of keeping his son on the foundation any longer than he travels, unless he be superannuated, or disabled by want of health.

8. No Traveling Preacher, till he has been received into full connection, shall have a right to place his son on the foundation of this institution.

9. No student shall be received into the college under the age of seven years.

["*Rules for the Economy of the College and Students,*" *changed,* [**1800.**
1796, *to* "*General Rules prepared for the Methodist Seminaries of Learning.*"]

1. The students shall rise at five o'clock in the morning, summer and winter, at the ringing of the college bell.

2. All the students, whether they lodge in or out of the college, shall assemble together in the college at six o'clock for public prayer, except in cases of sickness, and on any omission shall be responsible to the president.

3. From morning prayer till seven they shall be allowed to recreate themselves, as is hereafter directed.

4. At seven they shall breakfast.

5. From eight to twelve they are to be closely kept to their respective studies.

6. From twelve to three they are to employ themselves in recreation and dining—dinner to be ready at one o'clock.

7. From three to six they are again to be kept closely to their studies.

8. At six they shall sup.

9. At seven there shall be public prayer.

10. From evening prayer till bed-time they shall be allowed recreation.

11. They shall all be in bed at nine o'clock without fail.

12. Their recreations shall be gardening, walking, riding, and bathing, without doors; and the carpenter's, joiner's, cabinet-maker's, or turner's business within doors.

13. A large plot of land, of at least three acres, shall be appropriated for a garden, and a person skilled in gardening be appointed to overlook the students when employed in that recreation.

14. A convenient bath shall be made for bathing.

15. A master, or some proper person by him appointed, shall be always present at the time of bathing. Only one shall bathe at a time, and no one shall remain in the water above a minute.

16. No student shall be allowed to bathe in the river.

17. A *Tabe na Lignaria** shall be provided on the premises, with all proper instruments and materials, and a skillful person be employed to overlook the students at this recreation.

18. The students shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety, for those who play when they are young will play when they are old.

19. Each student shall have a bed to himself, whether he boards in or out of the college.

1796.] 20. The students shall lie on mattresses, not on feather beds, because we believe the mattresses to be more healthy.

21. The president and tutors shall strictly examine, from time to time, whether our friends who board the students comply with these rules as far as concern them.

22. A skillful physician shall be engaged to attend the students on every emergency, that the parents may be fully assured that proper care shall be taken of the health of their children, without any expense to them.

23. The Bishops shall examine by themselves or their delegates into the progress of all the students in learning every half year, or oftener, if possible.

24. The Elders, Deacons, and Preachers, as often as they visit Abingdon, shall examine the students concerning their knowledge of God and religion.

25. The students shall be divided into proper classes for that purpose.

26. A pupil who has a total incapacity to attain learning shall, after sufficient trial, be returned to his parents.

27. If a student be convicted of any open sin he shall, for the first offense, be reproved in private; for the second offense he shall be reproved in public; and for the third offense he shall be punished at the discretion of the president: if incorrigible, he shall be expelled.

28. But if the sin be exceedingly gross, and a Bishop see it necessary, he may be expelled for the first, second, or third offense.

29. Idleness, or any other fault, may be punished with confinement, according to the discretion of the president.

30. A convenient room shall be set apart as a place of confinement.

["31. The president shall be the judge of all crimes and punishments in the absence of the Bishops.

---

* It is explained, in 1796, as "a place for working in wood."

32. But the president shall have no power to expel a student without the advice and consent of three of the trustees; but a Bishop shall have that power," changed, 1792, to

"31. The president shall be the judge of all crimes and punishments in the absence of the Bishops and the Presiding Elder, and, with the concurrence of two of the tutors, shall have power to dismiss a student, if he judge it highly necessary, for any criminal conduct, or for refusing to submit to the discipline of the college, or to such punishment as the president and tutors judge he deserves.

32. A committee of five respectable friends, entitled, *The Committee of Safety*, shall be appointed, who shall meet once in every fortnight. Three of these meeting at the appointed time shall be sufficient to enter upon business, and shall have full powers to inspect and regulate the whole economy of the college, and to examine the characters and conduct of all the servants, and to fix their wages, and change them as they may think proper. The committee shall determine every thing by a majority."]

Section 2.

1787.] ["*On*," *changed*, 1792, *to* "*Of*] *the Instruction of Children*," *changed*, 1852, *to* "*Of Sunday-Schools and the Religious Instruction of Children;*" 1864, to "*Sunday-Schools and the Religious Instruction of Children.*"]

1784.] *Quest.* 51. What shall we do for the ["rising gen- [**1872.**
eration," changed, 1856, to "moral and religious instruction of ("the," changed, 1864, to "our") children?"] [Om., 1789, Who will labor for them?] *

Let him who is zealous for God and the souls of men begin [**1840.**
now. 1. Where there are ten children whose parents ["are in society," changed, 1820, to "are in our church;" 1824, to "will Duties of Preachers.
allow it,"] meet them at least an hour ["every week" changed, 1787, to "once a week, but where this is impracticable, meet them once in two weeks."] 2. Talk with them every time you see any at home: 3. ["Pray in earnest for them," changed, 1792, to "Pray constantly and"]: 4. Diligently instruct and [om., 1792, "vehemently"] exhort all parents at their own houses: 5. Preach expressly on education. "But I have no gift for this." [Om., 1789, "Gift or no gift, you are to do it; else you are not called to be a Methodist preacher: do it as you can, till you can do it as you would.] Pray earnestly for the gift, and use ["the means for it," changed, 1789, to "every other means to attain it."]

1787.] Procure our "Instructions" [in., 1800, or "catechism," changed, 1808, to "catechisms"] for them, and let all who can, read and commit them to memory. Explain and impress them upon their hearts. ["Let the Elders, Deacons, and Preachers take a list of the names of the children: and if any of them be truly awakened, let them be admitted into ("society;" † changed, 1820, to "the Church.")

---

* "*Quest.* 11. What shall be done with the children?

"*Ans.* Meet them once a fortnight, and examine the parents with regard to their conduct toward them."—*Minutes of* 1779.

† A fuller provision on the same subject had been made in the Annual Minutes for 1787, as follows; "*Quest.* 20. What can we do for the rising generation? *Ans.* Let the Elders, Deacons, and Helpers class the children of our friends in proper classes, as far as it is practicable; meet them as often as possible, and commit them, during their absence, into the care of proper persons, who may meet them at least weekly; and if any of them be *truly awakened*, let them be admitted into society." The whole section was recast in 1840; and again in 1856.

1824.] Changed, 1824, to "As far as practicable, it shall be the duty of every Preacher of a Circuit or Station (in., 1828, to form Sunday-schools) to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties will allow. (In., 1836, The course of instruction shall not only embrace the nature of experimental religion, but also the nature, design, privileges, and obligations of their baptism) to appoint a suitable leader for each class, who shall instruct them in his absence, (in., 1836, recommend to the Preacher such among them as he may think suitable to be received among us on trial), and ("to," changed, 1836, to "the Preacher shall") leave his successor a correct account of each class thus formed, with the name of its leader".]

1840.] *Ans.* 1. Let Sunday-schools be formed in all our [**1856.** congregations where ten children can be collected for that purpose. And it shall be the special duty of Preachers having charge of Circuits and Stations, with the aid of the other Preachers, to see that this be done; to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday-schools and religious instruction in each congregation at least once in six months; to lay before the Quarterly Conference at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday-schools within their respective Circuits and Stations, and to make a report of the same to their several Annual Conferences. Each Quarterly Conference shall ["be deemed a Board of Managers, having," changed, 1848, to "have"] supervision of all the Sunday-schools and Sunday-school societies within its ["limits," changed, 1848, to "bounds, which schools and societies"] shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church, and each Annual Conference shall report to said Union the number of auxiliaries within its bounds, together with other facts presented in the annual reports of the Preachers, as above directed.

Sunday-schools.

2. It is recommended that each Annual Conference, where the [**1864.** general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of promoting the interests of Sunday-schools, and his expenses shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the Conference.

Special Agent.

3. Let our catechisms be used as extensively as possible, [**1856.** both in our Sunday-schools and families, and let the Preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

Catechism.

4. It shall be the special duty of the Preachers to form Bible-classes wherever they can for the instruction of larger children and youth, and where they cannot superintend them personally, to appoint suitable leaders for that purpose.

Bible-classes.

5. It shall be the duty of every Preacher of a Circuit or Station to obtain the names of the children belonging to his congregations, and leave a list of such names for his successor; and in his pastoral visits he shall pay special attention to the children, speak to them personally and kindly on experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient, and let all baptized children be faithfully instructed in the nature, design, privileges, and obligations of their baptism. Those of them who are well disposed may

Names.

be admitted to our class-meetings and love-feasts, and such as are truly serious, and manifest a desire to flee the wrath to come, shall be advised to join Society as probationers.

1844.] And it is recommended that in all cases where it [**1848.** can be done our Sunday-schools contribute to the amount of at least one cent per quarter for each teacher and scholar. One half of the amount so collected in each school shall be appropriated for the purchase of tracts, to be distributed under the direction of the Preachers and Superintendents, and the other half shall be forwarded to the treasurer of the Sunday-School Union of the Methodist Episcopal Church for the purposes specified in the Constitution of said Union.

1852.] Let the Preachers also publicly catechise the chil- [**1856.** dren in the Sunday-school, and at special meetings appointed for that purpose. It shall also be the duty of each Preacher, in connection with reporting the Sabbath-school statistics at each Quarterly Conference, to state to what extent he has publicly or privately catechised the children of his charge.

1872.] 372. For the moral and religious instruction of our children, and for the promotion of Bible knowledge among all our people:

1864.] 373. I. It shall be the duty of each Presiding Elder to bring the subject of Sunday-schools before the last Quarterly Conference of each year; and said Quarterly Conference shall proceed to appoint a committee of not less than three nor more than nine [in., 1868, "who shall be members of our Church"], to be called the Committee on Sunday-Schools, of which the Preacher in Charge shall be the Chairman, whose duty it shall be to aid the Preacher in Charge and the Officers of the Sunday-schools in procuring suitable teachers, in promoting, in all proper ways, the attendance of children [in., 1872, and adults] on our Sunday-schools and on our regular public worship, and in raising money to meet the expenses of the Sunday-schools of the charge. Duties of Presiding Elders.

374. It shall be the duty of the Preacher in Charge, aided by the Superintendent and the Committee on Sunday-Schools, to decide as to what books shall be used in our Sunday-schools. Sunday-School Books.

1856.] 375. II. It shall be the special duty of the Preachers having charge of Circuits or Stations, with the aid of the other Preachers [in., 1864, and the Committee on Sunday-Schools], to form Sunday-schools in all our congregations where ten children can be collected for that purpose [in., 1868, which schools shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church], and to engage the co-operation of as many of our members as they can, and to visit the schools as often as practicable; to preach on the subject of Sunday-schools and religious instruction in each congregation at least once in six months, and to form [om., 1872, Bible] classes wherever they can for the instruction Duty of Preachers in Charge.

of "larger children and youth," changed, 1860, to "larger children, youth and adults (in., 1872, in the Word of God)"], and where they cannot superintend them personally, to see that suitable teachers are provided for that purpose.

Parents.

376. III. It shall be the duty of our Preachers to enforce faithfully upon parents and Sunday-school teachers the great importance of instructing children in the doctrine and duties of our holy religion, to see that our catechisms be used as extensively as possible in our Sunday-schools and families, to preach to the children, and publicly catechise them in the Sunday-schools, and at ["special," changed, 1864, to "public"] meetings appointed for that purpose.

Pastoral Visits.

377. IV. It shall be the duty of every Preacher, in his pastoral visits, to pay special attention to the children, ["speaking," changed, 1864, to "to speak"] to them personally and kindly on the subject of experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient.

Sunday-School Reports.

378. V. Each Preacher in Charge shall lay before the Quarterly Conference, to be entered on its journal, the number, state, and average attendance of the Sunday-schools [om., 1872, and Bible classes] in his charge, and the extent to which he has preached to the children and catechised them, and make the required report on Sunday-schools to his Annual Conference.

1832.] *Section 3.—The Support of Missions.**

1852.] 379. The support of missions is committed to the Churches, congregations, and societies as such.

Duty of Annual Conferences.

1824.] 380. It shall be the duty of each Annual Conference where ["missionaries are to be employed," changed, 1832, to "missions have been or are to be established"] to appoint a [in., 1832, Standing] Committee [in., 1832, (om., 1852, to be denominated the Mission Committee) which shall keep a record of its doings and report the same to its Conference], whose duty it shall be, in conjunction with the President of the Conference, to ["determine," changed, 1832, to "make an estimate of"] the amount [om., 1832, which may be] necessary for the support of each ["missionary agreeably to the regulations of the Discipline," changed, 1832, to "Mission and Mission School, in addition to the regular allowance of the Discipline to Preachers and their families"] from year to year; for which amount the President of the

* The earliest provisions on this subject are found in 1824, in the chapter on "Annual Supplies." The section was framed in 1832, and recast by Dr. Durbin in 1852.

Conference for the time [in., 1832, being] shall [om., 1832, have authority to] draw on the Treasurer of the Society in quarterly installments [om., 1832, in behalf of the missions].

1828.] ["It is recommended that within the bounds of each Annual Conference there be established a Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church, with branches, under such regulations as the Conferences respectively shall prescribe. Each Conference Missionary Society shall annually transmit to the Corresponding Secretary of the Parent Society a copy of its annual report, embracing the operations of its branches, and shall also notify the treasurer of the amount collected in aid of the missionary cause, which amount shall be subject to the order of the treasurer of the Parent Society," changed, 1852, to **[1852.** Conference Miss. Society.

381. "It shall be the duty of each Annual Conference to form within its bounds a Conference Missionary Society, which shall appoint its own officers, fix the terms of membership, and otherwise regulate its own administration. But it shall pay all its funds into the treasury of the Parent Society"].

The treasurer of the Parent Society, under the direction of the Board of Managers, shall give information to the Bishops annually, or oftener, if the Board judge it expedient, of the state of the funds and the sums which may be drawn by them for the missionary purposes contemplated by the Constitution. Agreeably to which information the Bishops shall have authority to draw upon the treasurer for any sum within the amount designated, which the missionary committee of the Annual Conferences respectively shall judge necessary for the support of the missionaries and of the mission schools under their care; Provided, always, that the sums so allowed for the support of a missionary shall not exceed the usual allowance of other itinerant Preachers. The Bishops shall always promptly notify the treasurer of all drafts made by them, and shall require regular quarterly communications to be made by each of the missionaries to the Corresponding Secretary of the Parent Society, giving information of the state and prospects of the several missions in which they are employed. No one shall be acknowledged a missionary, or receive support out of the funds of the Society, who has not some definite field assigned to him, or who could not be an effective laborer on a Circuit. Treasurer.

In all cases of the appointment of a missionary the name of such missionary and the District in which he is to labor, together with the probable expenses of the mission, shall be communicated by the Bishop or the mission committee of each Annual Conference to the treasurer of the Parent Society, that a proper record of the same may be preserved. Duty of Bishops.

In all places where drafts are drawn in favor of any mission, if there be funds in the possession of any auxiliary Conference Missionary Society where such mission is established, the drafts for the support of the mission shall be paid from said funds. Payments.

If there be no auxiliary Society, and there be money belonging to the Book Concern, the Book Committee or Presiding Elders or Preachers shall pay the missionary drafts from the book money which may be in their possession, which drafts, when paid, shall be transmitted to the treasurer at New York; and in no case, where any such moneys are at command, shall the drafts be sent to the treasurer at New York to be paid.

1832.] Whenever a [in., 1836, foreign] mission is to be established

[om., 1836, in any new place, or in any place beyond the bounds of an Annual Conference], either among the aborigines of our country or elsewhere, it shall be the duty of the Bishop making such appointment immediately to notify the treasurer of the Missionary Society of the place, the number of missionaries to be employed, together with the probable amount necessary for the support of any such mission, which information shall be laid before the managers of the Society, and they shall make an appropriation according to their judgment from year to year of the amount called for to sustain and prosecute the mission or missions designated, for which amount the missionary or the superintendent of the mission or missions shall have authority to draw on the treasurer of the Society in quarterly or half-yearly installments.

Bishop to notify Treasurer.

1836.] ["The (om., 1840, resident) Corresponding Secretary shall, by virtue of his office, be a member of the New York Conference, to which, in the interval of the General Conference, he shall be held responsible for his conduct; and the New York Conference shall have power, by and with the advice of the Managers of the Missionary Society of the Methodist Episcopal Church, and consent of the Bishop presiding, to remove him from office; and in case of removal, death, or resignation, the New York Conference, with the concurrence of the presiding Bishop, shall fill the vacancy until the next ensuing General Conference," changed, 1844, to [**1844.**

Secretary.

393. ("The," changed, 1872, to "Each") Corresponding Secretary (in., 1852, of the Methodist Episcopal Church) shall be a member of such Annual Conference as he may, with the approbation of the Bishops, select"].

It shall be the duty of the Bishops to instruct all our foreign missionaries that whenever they come in contact with any of the missionaries belonging to the Wesleyan Methodist Conference they shall not interfere in their respective Charges any further than to help them in their work when requested, but shall on all occasions cultivate a spirit of friendship and brotherly affection, as brethren engaged in the same common cause, namely, the salvation of the world by grace through faith in the Lord Jesus Christ. [**1852.**

Relations with the Wesleyans.

1840.] There shall also be a secretary for the South and South-west, to labor in connection with the missions to the slaves, and to attend to the interests of the Missionary Society in such way and manner as the Board of Managers may direct. Should his office become vacant by death or otherwise, the Board may fill the place until the next sitting of the Annual Conference to which he belongs, who shall then fill the vacancy until the next session of the General Conference. [**1844.**

Secretary for the South.

9. There shall be another secretary, to reside in the West, to labor in connection with the Indian missions, and to attend to the interests of the Missionary Society in such way and manner as the Board of Managers may direct. Should his office become vacant by death or otherwise, the Board may fill the place until the next sitting of the Annual Conference to which he belongs, who shall then fill the vacancy until the next session of the General Conference.

Secretary for the West.

1852.] 381. It shall be the duty of each Annual Conference to form within its bounds a Conference Missionary Society, which shall appoint its own

Duty of Annual Conference.

officers, fix the terms of membership, and otherwise regulate its own administration. But it shall pay all its funds into the treasury of the Parent Society.

1844.] ["It shall be the duty of each Annual Conference to appoint some month within the Conference year in which missionary collections shall be taken up within their respective bounds, and also to make such arrangements concerning branch societies as may be deemed expedient," changed, 1852, to

382. "Each Annual Conference shall designate the month or months in which the public collections and contributions for missions shall be taken within its bounds."]

383. It shall be the duty of ["the Presiding Elders," changed, 1852, to "each Presiding Elder"] to bring the subject of our missions before the Quarterly [om., 1852, Meeting] Conference of each Circuit and Station within ["their Districts," changed, 1852, to "his District"] ["as early in the Conference year as may be practicable," changed, 1852, to "at the ("first," 1860, to "last") Quarterly Conference of each year"] and ["the Quarterly Meeting Conference," changed, 1852, to "said Conference"] shall proceed to appoint a Committee of not less than ["five," changed, 1852, to "three"] nor more than nine [in., 1852, of which the Preacher in charge shall be Chairman] [om., 1852, all of whom shall be members of the Methodist Episcopal Church] to be called the Committee on Missions, whose duty it shall be to aid the [om., 1852, Presiding Elder and] Preacher in charge ["in raising Missionary Societies, taking up collections, and in any other way which the Quarterly Meeting Conference may judge necessary for the purpose of raising missionary funds; such as having sermons preached, or lectures delivered, on the subject of missions, and the establishing of missionary prayer-meetings for the promotion of the cause," changed, 1852, to "in carrying into effect the Disciplinary measures for the support of missions"].

Duty of Presiding Elders.

13. It will be expected in the examination in the Annual [**1860.** Conference reference will be had to the faithful performance of the duty of Preachers on this subject in the passage of character.

1852.] 14. Each Presiding Elder is charged with seeing that the foregoing provisions, as far as applicable to his District, are faithfully executed within his District.

1860.] 384. It shall be the duty of each Presiding Elder to see that the provisions of this section are faithfully executed in his District; and in order thereto, he shall inquire at each session of the Quarterly Conference what has been done by the Mission Committee toward raising funds for the support of Missions during the preceding quarter, and particularly whether the Sunday-schools have been organized into Missionary Societies.

1852.] 385. It shall be the Duty of the Preacher in Charge, aided by the Committee on Missions, to provide for the diffusion of Missionary intelligence to the Church and congregation.

Duty of the Preachers in Charge.

386. It shall be the duty of the Preacher in Charge, aided

by the Committee on Missions, to institute a monthly Missionary prayer-meeting, or lecture, in each Society, or Church and congregation, wherever practicable, for the purpose of imploring the Divine blessing on Missions, for the diffusion of Missionary intelligence, and to afford an opportunity for voluntary offerings to the Missionary cause.

Concert.

387. It shall be the duty of the Preacher in Charge, aided by the Committee on Missions, to appoint Missionary collectors, and furnish them with suitable books and instructions, that they may call on each member of the Society, or Church and congregation, and on other persons, at their discretion, for his or her annual, semi-annual, quarterly, monthly, or weekly contribution for the support of Missions. Said collectors shall make monthly returns (unless otherwise instructed by the Committee) to the Preacher in Charge, or to the Missionary Treasurer of the Church, if there be such Treasurer appointed by the Committee on Missions. Such returns shall be fairly entered in a book, which the Committee shall provide, together with collections and contributions received from other sources. Such entries shall set forth the name of each collector, the real or assumed names of the contributors to each collector, with the amount contributed by each.

Collectors.

388. Each Preacher in Charge shall report at Conference to the Executive Committee, or Board of Managers of the Conference Missionary Society, a plain transcript of the record of the returns provided for in ["Section 7," changed, 1864, to "item nine;" and, 1872, to "¶ 387"], comprehending the name of each collector in his Charge, and the name, real or assumed, of each contributor to each collector [om., 1864, of *fifty cents* or upwards during the year; and the aggregate sum of all contributions under *fifty* cents each], that they may be by said Executive Committee, or Board of Managers, properly arranged by districts and by charges for publication in the Annual Report of the Conference Missionary Society, together with the contributions and collections received from other sources, unless the Conference shall by vote declare such transcript returns and such publication not to be advisable.

Report to Conference.

1844.] It shall be the duty of the Preachers in charge of [**1852.** Circuits and Stations to organize one or more missionary Societies in their respective Charges if it should be practicable, to bear any name which the Societies may choose; provided always, that these Societies shall be auxiliary to the Missionary Society of the Annual Conference to which such Charges may belong, and shall be governed by such rules and regulations as the Annual Conference may prescribe. It shall also be their duty to take up or cause to be taken up a missionary collection in each and every congregation within their respective Charges at such time as

Missionary Societies.

may be fixed on by the Annual Conference. It shall be their duty further to appoint in every class within their Charges a missionary collector, who shall keep a book, in which shall be enrolled the names of all the members of the class, and shall collect from each member who shall feel disposed to contribute, at the rate of one cent per week, or fifty cents per year, and shall pay over the sums so collected to the Preacher in Charge at or before the last Quarterly Meeting in the Conference year, and the Preacher in charge shall transmit the same to the Annual Conference, together with such sums as may have been collected by him from the congregations, as well as all sums received from branch societies or otherwise, all of which shall be reported in writing.

Duties of Quarterly Conferences.

It shall be the duty of the Quarterly Meeting Conference, from time to time, to fill up vacancies which may occur in the Missionary Committee, which Committee shall have the right to a seat in the Quarterly Meeting Conference during its action on the subject of missions, but at no other time.

Duty of Mission Committee.

In order to keep up such missionary societies as may be established it shall be the duty of the Missionary Committee to use their best efforts to hold at least once a year a meeting of the missionary society within the Charge to which they may belong; in doing which they shall have the aid of the Preacher in charge, and also of the Quarterly Meeting Conference, if need be.

It will be expected that in the examination in the Annual Conference a reference will be had to the faithful performance of the duty of Preachers on this subject in the passage of character. [**1860.**

Indian Missions.

For the purpose of more effectually administering the financial concerns of the Indian Mission Conference, as also promoting its spiritual welfare, there shall be a Superintendent appointed by the Bishop, who shall be a member of said Conference, and reside within its bounds, to be continued in office for any time not exceeding four years. It shall be his duty to overlook all the accounts of the missionaries and the superintendents of schools, to attend to all the interests of our missions and schools within the bounds of said Conference, as those interests may be connected with the government of the United States, and with the Indian school fund. [**1852.**

He may visit Washington city once a year, or oftener, if it be deemed necessary, and also, as far as his time and circumstances will permit, and it may be judged necessary for the interests of the mission, visit the interior of the Indian country with a view to the extension of the work within his bounds. His salary shall not exceed the ordinary allowance of other itinerant Preachers, and his table and other expenses shall be estimated by the Mission Committee of the Conference, for which amount he shall have authority to draw on the treasurer of the Missionary Society in quarterly installments.

Duties of Preachers in Charge.

1852.] 389. It shall be the duty of the Preacher in Charge, with the aid of the Committee on Missions, to present once in the year to the Societies, or the Churches and congregations, the cause of Missions, and to ask public collections and contributions for the support of the same. The manner of asking and taking such collections and contributions shall be at the discretion of the Pastor and the Committee on Missions, with this injunction, that the Pastor shall preach, or cause to be preached, on the occasion, one or more sermons; and with the recommendation that one whole Sab-

bath-day be given to the cause, on this annual presentation of Missions, in our principal Churches and congregations.

390. ["It is earnestly recommended," changed, 1868, to It shall be the duty of the Preacher in Charge to see] that each Sunday-school in our Churches and congregations be organized into a Missionary Society under such rules and regulations as the Pastor, the Superintendent, and teachers may prescribe. [In., 1868, And the Missionary contributions of the Sunday-schools shall be reported in a separate column in the Annual and General Minutes.]

Conference Missionary Sermon.

391. The President of the Conference, at each session, shall appoint one of its members, with an alternate, to preach a missionary sermon during its next succeeding session, at such time and place as the Officers of the Conference Missionary Society shall designate; and said Officers shall cause timely notice of such sermon to be published abroad.

1860.] 392. When the character of the Presiding Elder is under examination, the Bishop shall ask him whether the provisions of the Discipline for the support of Missions have been carried out on his District; and when the character of a Preacher in Charge is examined, inquire of him what amount has been raised on his charge for Missions.

Examination of Presiding Elders.

1848.] 394. Any Annual Conference may, at its option, by a vote of two thirds of its members, assume the responsibility of supporting such Missions, already established [om., 1852, or to be established] within its own limits, as have hitherto been reported under the head of "Missions in the Destitute Portions of the Regular Work;" and for this purpose it shall be at liberty to organize a Conference Domestic Society, with branches; provided, such organization shall not interfere with the collections for the Missionary Society of the Methodist Episcopal Church, as required by the Discipline. Provided, also, that in case more funds shall be raised for such Missions than are needed, the surplus shall be paid over to the Treasurer of the Parent Society of the Methodist Episcopal Church, at New York, to be appropriated to such Mission or Missions, under the care of the Society, as may be designated by said Conference.

Domestic Missions.

It shall be the duty of every such Conference Domestic Society to send annually to the Corresponding Secretary at New York a full and detailed account of the number, names, condition and prospects of each mission under its care, and to the treasurer of the Parent Society at New York an account of its receipts, incidental expenses, and disbursements.

17. *It shall be the duty of all our missionaries, except those who

* This paragraph was inserted in 1836 in the section on "Receiving Preachers;" transferred here 1848.

are appointed to labor for the benefit of the slaves, to form their Circuits into auxiliary missionary societies, and to make regular quarterly and class collections wherever practicable, and report the amount collected every three months either by indorsing it on their drafts, or by transmitting the money to the treasurer of the Parent Society. Auxiliary Societies.

Section 4.—Of Church Extension.

1868.] *Quest.* What can be done for the relief of feeble [**1872.** Churches embarrassed with debt, and to secure suitable sites for and houses of public worship, and otherwise promote the cause of Church Extension among us?

Ans. 1. Let our Church Extension Society be liberally supported, and let its rules and methods be carefully observed.

1872.] 395. There shall be a Board of Church Extension, consisting of thirty-two Ministers and thirty-two Laymen, to be chosen by the General Conference, and to be duly incorporated according to law, with such powers and prerogatives as may be needful to the objects of its appointment; said Board to be subject to the control of the General Conference. Members.

396. The term of service of the Members of the Board shall begin on the first day of January following their appointment, and continue during the ensuing four years, and until their successors shall be duly chosen and have entered upon their duties, unless otherwise ordered by the General Conference. If a vacancy should occur by death, resignation, or otherwise, during the interval of the General Conference, the Board shall have power to fill the vacancy. Term of Service.

397. The Officers of the Board shall be a President, five Vice-Presidents, a Corresponding Secretary, with such Assistants as the General Committee of Church Extension may authorize and appoint, a Recording Secretary, Treasurer, and Assistant Treasurer, all of whom, except the Corresponding Secretary and Assistants, shall be elected by the Board at the first regular meeting in January of each year. Officers.

1868.] 398. The Corresponding Secretary [om., 1872, of the Church Extension Society] shall be [in., 1872, appointed by the General Conference, and shall be] a member of such Conference as he, with the approval of the Bishops, may select. He shall conduct the correspondence of the **1872.**] Board, under its direction, and shall be subject to the authority and control of the Board, by whom his salary shall be fixed and paid. He shall be exclusively employed in conducting the affairs of the Board, and, under its direction, in promoting its general interest, by traveling or otherwise. Should a vacancy occur by death, resignation, or otherwise, the Cor. Secretary.

Board shall have power to provide for the duties of the office until the Bishops, or a majority of them, shall fill the vacancy.

Assist. Cor. Secretary.

399. An Assistant Corresponding Secretary, or more than one, may be appointed at any time by the General Committee, on the nomination of the Bishops, who shall receive such salary, and render such service, as the Board may determine.

Authority.

400. The Board shall hold its meetings in the city of Philadelphia. It shall have authority to make by-laws for the regulation of its own proceedings; to provide for and administer a Loan Fund; to take and hold in trust for the Methodist Episcopal Church any real or personal property, and to dispose of the same for the use and benefit of the Church; and generally to do all and singular the matters and things which shall be necessary and lawful in the execution of its trusts: *provided, however*, that all amounts received on the Loan Fund shall be used only by loans on adequate security; and *provided*, further, that the aggregate amount of interest and annuities payable shall never be allowed to exceed the aggregate amount of interest receivable.

401. It shall also have authority to provide and recommend a uniform plan for the organization of Local Boards of Church Extension in large cities, under such local administration as may be deemed advisable; but in no case shall such local organization interfere with the general work of the Board.

402. It shall also have authority, by constituting and procuring a special corporation, or otherwise, to take such measures as it may deem wise and necessary to procure the insurance of churches and other Church property against loss by fire; and the profits arising therefrom, if any, after the accumulation of a sufficient Reserve Fund, shall be devoted to the purposes of the Board.

403. It shall also have authority, with the concurrence of the General Committee, to make such provisions as it may deem wise for Honorary Membership in the Parent and Conference Boards of Church Extension, and in the General Committee.

Quorum.

404. At all meetings of the Board thirteen members shall constitute a quorum.

405. The minutes of each meeting shall be signed by the Secretary thereof.

Report.

406. The Board shall publish annually a full report of its proceedings, and of the state of its funds, and shall submit to the General Conference an abstract of the same for the preceding four years.

Conference Board.

1868.] 407. Each Annual Conference shall [in., 1872, on the nomination of the Presiding Bishop and Presiding Elders,] appoint a [in., 1872, Confer-

ence] Board of Church Extension, composed of equal numbers of Ministers and Laymen, consisting of a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, and not less than three [in., 1872, nor more than seven] additional members, so located that a quorum thereof may be convened at any time; and the Secretary of the Conference shall [om., 1872, immediately thereafter] notify the Corresponding Secretary of the Parent ["Society of such appointment, and of the names"; changed, 1872, to "Board of the name"] and post-office address of each member thereof.

408. Said Board shall ["have authority to adopt By-Laws not inconsistent with the Constitution of the Parent Society"; changed, 1872, to "be auxiliary to the Parent Board,] and shall, under its direction, have charge of all the interests and work of Church Extension within [om., 1872, the bounds of] the Conference. ["It shall, in connection with the Conference, take all necessary measures to procure liberal Annual Collections from each Congregation in the Conference, and special donations and bequests to the Loan Fund of the Society"; changed, 1872, to "It shall see that the amount asked of the Conference by the General Committee is divided for collection among the several Districts and Pastoral Charges, with due regard to their circumstances and ability, and that each is notified early in the year; and shall, in connection with the Conference, take all necessary measures to secure at least the amount so asked, and special donations and bequests to the Loan Fund."] Authority.

409. It shall carefully examine all applications for aid from within the bounds of the Conference, and recommend only such as are found to be truly needy and meritorious. It shall keep and preserve in suitable books, to be furnished by the Parent Board, a faithful record of all its proceedings, and an account of amounts asked and received each year from every Pastoral Charge. ["It shall make full report of its proceedings for the preceding year to each session of the Annual Conference, and at the same time to the Parent Board"; changed, 1872, to "and shall make full report thereof to each session of the Annual Conference for publication in the Conference Minutes, and at the same time to the Parent Board."] ["And the Treasurer of said Board shall remit all funds in his hands to the Treasurer of the Parent Society at least once in every three months"; changed, 1872, to Duties.

1872.] "410. The Treasurer of the Conference Board shall, as early as practicable, at least once in every three months, remit all funds coming into his hands to the Treasurer of the Parent Board"]. Treasurer.

411. If for any reason such Conference Board cannot be constituted or act, the Bishop having charge, or a Committee by him appointed, may perform any of the duties required in this section. Bishop may Act.

412. There shall be a General Committee of Church Extension, composed as follows,—1. The General Superintendents,

General Committee. one of whom, as they may from time to time determine, shall be Chairman. 2. The Corresponding Secretary and Assistants, the Recording Secretary, who shall be *ex officio* Secretary of the Committee, and the Treasurer of the Board. 3. The Annual Conferences being grouped by the General Conference into Twelve Church Extension Districts, there shall be one member from each District elected by the General Conference on the nomination of the Delegates of each District respectively, and a corresponding number appointed by the Board.

413. It shall be the duty of this Committee to meet annually in the City of Philadelphia, on such day in the month of No-

Duties of Committee. vember as shall be appointed by the Corresponding Secretary, to determine,—1. What amount each Conference shall be asked to raise by collections for the use of the Board during the ensuing year; 2. What amount may be donated and loaned within each Conference during the same period; and, 3. What amount may be applied to general and special purposes not included in the above.

414. The General Committee shall also have authority to counsel and direct the Board in the general administration of the trust committed to its care.

415. If a vacancy should occur by death, resignation, re-

Vacancy. moval from the District, or otherwise, the Bishop having charge of the Conference within which it occurs shall fill the vacancy.

416. Expenses incurred by the Committee in the discharge

Expense. of its duties may be paid by the Treasurer of the Board.

1868.] 417. All applications for aid [om., 1872, from the funds of the Society] shall be made in accordance with blank forms, to

Applications for Aid. be furnished by the Parent Board, and shall [“contain the information therein required,” changed, 1872, to

1872.] “set forth,—1. The number of Church members, Sunday-school children, and congregation to be accommodated, the population of the place, and prospects of growth. 2. The legal incorporation of the Church or Board of Trustees. 3. The location, size, present and prospective value of the site, the validity of the title thereto, and whether held in trust for the Methodist Episcopal Church. 4. A description of the building to which aid, if granted, will be applied; and, if required, a copy of the plans and specifications of the architect shall be submitted, and, if deemed necessary by the Parent or Conference Board, modified as may be suggested. 5. The estimated and probable cost when completed. 6. The available resources and amount of reliable subscriptions; and that those immediately interested have done or are doing all that could reasonably be expected. 7. What amount of debt,

if any, may be allowed to remain against the property, and how soon the Trustees or others will agree to remove it. 8. Is the property insured? Will it be? In what company? To what amount? 9. Whether the Church, if aided, will become self-supporting, and how soon, and to what extent it may be expected to aid in the general work of the Church. 10. Any additional facts and circumstances that will assist the Board to a proper decision on the application].

1868.] 418. Every such application for aid shall be first submitted to the Conference Board of Church Extension, and said Board shall certify its action thereon to the Parent Board, and aid shall be granted only by the concurrent acting of both the Conference and Parent Boards [in., 1872, and, except in cases of great emergency, within the amount authorized by the General Committee]: ["Provided, however, that in any case in which such Conference Board cannot be created, or act, the Bishop having charge, or a Committee by him appointed, may perform the duties herein imposed upon the Conference Board," changed, 1872, to "Provided, however, that for the procurement of property in mission territory the Parent Board may appropriate funds, specially authorized by the General Committee, without such application or recommendation by a Conference Board; but in all such cases the title to such property should vest in the Board of Church Extension"].

Duty of Presiding Elder.

419. It shall be the duty of each Presiding Elder to bring the subject of Church Extension before the Quarterly Conference of each Circuit and Station within his District at the last Quarterly Conference in each year; and said Quarterly Conference shall appoint a Committee of not less than three nor more than five, of which the Preacher in Charge shall be Chairman, to be called the Committee on Church Extension, whose duty shall be to aid the Preacher in Charge in carrying into effect ["the plans of the Parent and Conference Boards, and securing liberal contributions in aid of the Church Extension Society," changed, 1872, to "the provisions of the Discipline and plans of the Boards for the support of this cause, and in securing at least the amount asked of the Circuit or Station for its aid"]; and the Presiding Elder shall inquire, in the third Quarterly Conference of each year, what has been done for ["the cause of Church Extension," changed, 1872, to "this cause, and whether the amount asked has been received; and if not, he shall urgently request the Preacher in Charge and the Quarterly Conference to take such measures as will secure it before the close of the year"].

Duty of Preacher in Charge.

420. It shall be the duty of the Preacher in Charge, aided by the Committee on Church Extension, to provide for the diffusion of information concerning the work and wants of the ["Church Extension Society," changed, 1872, to "Board of Church Extension"]; he shall preach, or cause to be preached, a sermon on this subject in each congregation in

every year, and solicit contributions from each ["in aid of the Church Extension Society," changed, 1872, to "endeavoring to secure at least the amount asked as above provided; and shall at each Conference report the amount asked and the amount received for Church Extension"]. He shall also invite ["private," changed, 1872, to "special"] contributions and bequests to the Loan Fund.*

1872.] *Section 5.—Freedmen's Aid.*

Design.

421. For the mental and moral elevation of Freedmen and others in the South, who have special claims upon the Christian people of America:—

Contributions.

422. I. Let all our people contribute liberally each year for the support of our Freedmen's Aid Society.

423. II. Let the Freedmen's Aid Society be careful to locate its schools where they will be of most advantage to our Churches and Missions, and especially seek to educate those persons who are called to preach, or who propose to become preachers; and let only those persons be employed as teachers who will conscientiously work in our Sunday-schools, and cheerfully co-operate with our ministers.

Schools.

424. III. The Board of Managers shall determine what amount shall be expended annually in this work, and apportion the same, according to their best judgment, among the several Annual Conferences; and each Annual Conference shall apportion, or cause to be apportioned, the amount assigned to it among the Circuits and Stations within its bounds; and each Presiding Elder, as early in the Conference year as possible, shall inform each Quarterly Conference in his District of the amount to be raised by the Charge it represents.

Duty of Board of Managers.

Early Provisions.

* The attention of the Church was early called to the subject of church building. The following minutes will evince the interest felt in it:

"*Quest.* 10. What can be done toward erecting new chapels and discharging the debts on those already built?

Ans. Let the Assistant Preacher put a yearly subscription through the Circuits, and insist upon every member that is not supported by charity to give something. Let them subscribe the first quarter, and pay the second; and the money to be applied by two general stewards."—*Annual Minutes*, 1784.

"*Quest.* 78. What can be done toward erecting new chapels, and discharging the debts on those already built?

"*Ans.* Let every Assistant raise a yearly subscription through his Circuit: and let every member who is not supported by charity give something. Let them subscribe the first quarter, and pay the second. And let the money be applied where it is most wanted, by a committee of lay members annually appointed by the Assistant, one of whom shall be chosen out of each Society concerned."—*Discipline of* 1784.

The Bishops are required to appoint in each State and Territory, and in the District of Columbia, one person learned in the law to be the legal advisers of the Board in regard to titles and forms of conveyance.—See *Jour. Gen. Conf.*, 1872, p. 229.

425. IV. It shall be the duty of each Preacher in Charge to present this subject to his congregation, or cause it to be presented, once each year, in a sermon or address; to aid in the diffusion of intelligence in regard to the work of the Society and the wants of the Freedmen; and to use due diligence to collect the amount apportioned to his Charge. He shall report to the Annual Conference the sum collected, and the collections shall be published in a column in the General Minutes and in the Minutes of the Annual Conferences. Duty of Preacher in Charge.

426. V. The Corresponding Secretary, if a Traveling Preacher, shall be a member of such Annual Conference as he, with the approbation of the Bishops, may select. Corresponding Secretary.

Section 6.

1852.] [*Om.*, 1872, (*om.*, 1860, *of the*) *Printing and*] *Circulation of Religious Tracts.*

Provision is made for the publication at the Book Concern of cheap books and tracts in our own and foreign languages. [**1872.** For the duties of the Editor of tracts and Corresponding Secretary of the Tract Society, see Part III, chap. vi, art. 3, p. 198. Our Tract Society is designed to aid in the diffusion of religious knowledge by the circulation of our evangelical publications.

427. It is recommended to our people every-where to form Tract Societies auxiliary to the Tract Society of the Methodist Episcopal Church. Tract Societies.

428. It is recommended to Preachers in Charge to make annually, in their several congregations, collections in behalf of the Tract Society of the Methodist Episcopal Church. Duty of Preacher in Charge.

1864.] 429. It shall be the duty of each Presiding Elder to bring the Tract cause before the ["first," changed, 1868, to "last"] Quarterly Meeting Conference of each year, in each Circuit and Station within his District; and said Conference shall appoint a Committee whose duty it shall be to devise and execute plans for local tract distribution. Presiding Elder.

Section 7.

1787.] ["*Of the Printing and Circulating of Books and* (*in.*, 1790, *and om.*, 1800, *the Application*) *of the Profits Arising Therefrom*," *changed*, 1848, *to* "*Printing and Circulating Books* (*in.*, 1860, *Tracts, and Periodicals*)].

As it has been frequently recommended by the Preachers and people that such books as are wanted be printed in this country, we therefore propose, [**1792.**

1. That the advice of the Conference shall be desired concerning any valuable impression, and their consent be obtained before any steps be taken for the printing thereof.

2. That the profits of the books, after all the necessary expenses are defrayed, shall be applied, ["according to the discretion of the Conference, toward the college, the Preachers' fund, the deficiencies of the Preachers, the distant missions, or the debts on our Churches," changed, 1790, to "as the Bishop and Council * shall direct"].†

1792.] *Quest.* 1. Who is employed to manage the printing business? [**1800.**

Ans. John Dickins.

Quest. 2. What allowances shall be paid to him annually for his services?

Ans. 1. Two hundred dollars for a dwelling-house and for a book room.

2. Eighty dollars for a boy.

3. Fifty-three dollars and one third for firewood, and,

4. Three hundred and thirty-three dollars to clothe and feed himself, his wife, and his children. In all, six hundred and sixty-six dollars and one third.

Quest. 3. What powers shall be granted him?

Ans. 1. To regulate the publications according to the state of the finances.

2. To determine, with the approbation of the Book Committee, on the amount of the drafts which may be drawn from time to time on the book fund. [**1796.**

3. To complain to the District Conferences if any Preachers shall neglect to make due payment for books. [**1800.**

4. To publish from time to time such books or treatises as he and the other members of the Book Committee shall unanimously judge proper. [**1796.**

Quest. 5. How much shall be annually allowed out of the book fund for Cokesbury College till the next General Conference?‡

Ans. Eight hundred dollars for the ensuing year, and one thousand sixty-six dollars and two thirds for each of the remaining three years.

Quest. 6. What directions shall be given concerning the application of the money allowed as above for Cokesbury College?

Ans. The money shall be applied as follows:

1. For the education and board of the boys that are now on the char-

---

* The Plan of a Council, designed to take the place in our economy now occupied by the General Conference, was published in the Minutes of 1789. It was composed of the Bishops and Presiding Elders, who had "authority to mature every thing they shall judge expedient, 1. To preserve the general union. 2. To render and preserve the external form of worship similar in all our Societies through the continent. 3. To preserve the essentials of the Methodist doctrines and Discipline pure and uncorrupted. 4. To correct all abuses and disorders; and, lastly, they are authorized to mature every thing they may see necessary for the good of the Church and for the promoting and improving our Colleges and Plan of Education."—*Lee's History of the Methodists*, pp. 148, 151, 160, 177; *Asbury's Journal*, vol. ii, pp. 65, 76, 82, 84, 88; *Young's History*, p. 349; *Stevens' History Methodist Episcopal Church*, vol. iv, p. 500. The Council met at Baltimore, Dec. 1, 1789, and framed a constitution giving to that body powers similar to those of the General Conference; in fact placing the legislative power in the hands of one man and his aids and appointees. The plan appears to have been warmly cherished by Asbury; but it gave such general dissatisfaction to the Preachers that only one other meeting (that of December 1, 1790) was held. In 1792 the General Conference was devised to take its place, as the Council had become so generally odious to Preachers and people that Asbury himself requested that it might be named no more. Highly and justly as they esteemed Asbury they were not prepared to make him a Pope.

† "*Resolved*, That in our judgment the paramount object of our publishing should be the wider diffusion of a sanctified literature."—*Jour. Gen. Conf.*, 1864, p. 372.

‡ The college had been burned the preceding year.

itable part of the foundation. But no boy shall be again placed on the charity till the next General Conference.

2. The surplus of the money, after the charity is supplied, shall be from time to time appropriated to the payment of the debt of the college, and to the finishing of the building, under the direction of the Bishop and the Committee of Safety.

N. B. The present debt of the college is about eleven hundred dollars. The present expense of the charity is about nine hundred and sixty-three dollars annually, but this will probably sink into less than one half before the next General Conference.

Quest. 7. What sum of money shall be allowed distressed [**1800.** Preachers out of the book fund till the next General Conference?

Ans. Two hundred and sixty-six dollars and one third per annum.

Quest. 8. How is the money mentioned above for the benefit of distressed Preachers to be drawn out of the book fund?

Ans. By the Bishop, according to the united judgment of himself and the District Conferences.

Quest. 9. What shall be allowed the Bishop out of the book [**1796.** fund for the benefit of district schools till the next General Conference?

Ans. Sixty-four dollars per annum.

Quest. 10. How shall the surplus of the book fund be applied till the next General Conference after the provisions above mentioned are made?

Ans. To the forming of a capital stock for the carrying on of the concerns of the books.

1796.] *Quest.* 7. What mode shall be struck out for the [**1800.** recovery of bad or suspected book debts?

Ans. 1. Let every yearly Conference appoint a committee or committees for the examination of the accounts of the traveling Book Stewards in their respective Districts.

2. Let every Presiding Elder and every Preacher who has the oversight of a Circuit, do every thing in their power to recover all the debts in their Circuit or District, and also all books which may remain in the hands of persons who shall have resigned or been withdrawn from the office of a traveling Book Steward.

Quest. 8. Shall any drafts be made on the book fund before all its debts are discharged?

Ans. There shall be none till the debts are discharged, except in the case of distressed traveling Preachers.

Quest. 9. What directions shall be given concerning the regulation of our press?

Ans. The general Book Steward shall print no books or tracts of any kind without the consent of a Bishop and two thirds of the Philadelphia Conference.*

Quest. 10. Will the Conference recommend and engage to promote the publication of a magazine, entitled *The Methodist Magazine*, which

---

* "In accordance with the direction of the General Conference (Quest. 6), the Philadelphia Conference, in 1797, appointed a Book Committee, and the following note was entered on the Annual Minutes for that year:—

"'The above Committee are to meet at Philadelphia on the 2d of January, 1798, and once a quarter afterward, or oftener if necessary, to consider and determine what manuscripts, books, or pamphlets shall be printed.

"'Four of the said Committee, when met as above, shall proceed to business, provided that the Chairman and one of the Presiding Elders be present. And the General Book Steward shall lay before the Committee all manuscripts, books, and pamphlets which are designed for publication, except such as the General Conference has authorized him to publish.'"—*Emory.*

shall consist of compilations from the British magazines, and of original accounts of the experience of pious persons, and shall be published in monthly numbers?

Ans. The Conference will recommend such a magazine, and desire that it may be printed.

The Publishing Houses.

Book Concern.

1804.] The book business shall be [om., [**1832.** 1808, removed to and] carried on in the city of New York.

1832.] 430. The principal ["establishment," changed, 1860, to "establishments," and in 1872, to "Publishing Houses"] of the Book ["business," changed, 1836, to "Concern"] shall be in the ["city," changed, 1860, to "cities"] of New York [in., 1860, and Cincinnati] [in., 1860, and om., 1872, The agents of our principal establishments at New York and Cincinnati, and the editors of our books and periodicals, shall be elected by the General Conference] ["And," changed, 1872, to "But"] there shall be ["such subordinate establishments in other places," changed, 1836, to "such other establishments," and again, 1872, to "Depositories of our publications at such other places"] as the General Conference may ["deem expedient," changed, 1872, to "from time to time determine"].

The Agents at New York.

Book Agents.

1800.] Ezekiel Cooper is ["appointed," changed, 1804, [**1808.** to "reappointed"] ["superintendent of the Book Concern;" 1804, restore from 1796 "General Book Steward"].

1808.] ["The Editor and General Book Steward," changed, 1816, **1816.**] to "There shall be ("one Editor," changed, 1832, [**1844.** to "an Agent or") General Book Steward and an Assistant ("to act under his direction," changed, 1832, to "om., 1840, who shall act as chief clerk"), both of whom (in., 1832, om., 1840, together with the Editors and Assistant Editor), shall be chosen from among the Traveling Preachers, and by virtue of their appointment shall be members of the New York Annual Conference, to whom, in the interval of the General Conference, they shall be responsible for their conduct in ["the book business," changed, 1832, to "office"]; and the New York Conference, in the interval of the General Conference, shall have power, if they deem it necessary, by and with the advice and consent of the Bishops [om., 1840, and Book Committee], to remove either of them; [in., 1804, and om., 1808, John Wilson is appointed Assistant Editor and General Book Steward].

1800.] [In case of the death, dismission, or resignation of ("the Superintendent," changed, 1804, to "the General Book Steward") during the recess of the General Conference, the ("Philadelphia," changed, 1804, to "New York") Conference shall have power to appoint another General Book Steward till the next General Conference," changed, 1816, to "in case of the death or resignation of the Editor and General Book Steward the Assistant shall carry on the Concern till the sitting of the next ensuing Annual Conference; in 1820, to "in case of removal, death, or resignation, to appoint a successor to act until the next ensuing General Conference"].

1808.] ["But no General Book Steward or Editor in the [**1832.** Book Concern shall serve in that department for more than eight years successively," changed, 1832, to "no Book Steward, Agent, or Editor shall be continued in office for a longer term than eight years succes-

sively, and this regulation shall apply to those who are appointed as assistants"].

1844.] ["There shall be an Agent and ("an Assistant Agent," changed, 1868, to "two Assistant Agents") (in., 1864, to conduct the Book Concern at New York), (in., 1868, and on the Pacific Coast, one of whom shall reside at San Francisco"), changed, 1872, to

431. "The General Conference shall quadrennially elect two Agents for the Publishing House in New York, and two Agents for that in Cincinnati"], ["both of whom shall be," changed, 1868, to "these shall be;" again, 1872, to "and who if"] chosen from among the Traveling Preachers, shall be members of such Annual Conferences as they may, with the approbation of **1800.**] the Bishops, select ["who," changed, 1808, to "the Editor and General Book Steward;" 1832, "the Agent or General Book Steward;" 1844, to "the Agents;" 1872, restore "who"] shall have authority [in., 1872, and whose duty it shall be, under the supervision of the Book Committee] to regulate the publications and all other parts of the business [in., 1832, of the Concern] [in., 1836, except what belongs to the editorial departments] ["according to the state of the finances from time to time," changed, 1804, to "as the state of the finances and the demands of the connection shall from time to time require;" 1816, to (in., 1872, "in such manner) as the state of the finances will admit and the demands (in., 1872, of the Church) may require."

Duties of Agents.

["It shall be his duty to inform the Annual Conferences if any of the Preachers or private members of the Society neglect to make due payment," changed, 1844, to "they shall also inform the Conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect or secure such debts; and they shall not allow any claim to run beyond one year from the time it was due without reporting it to the Conference"].

[**1844.**]

[**1860.**]

["He may publish any books or tracts which at any time may be approved of or recommended by the majority of an Annual Conference, provided such books or tracts be also approved of by the Book Committee, which shall be appointed by the Philadelphia Annual Conference. He may reprint any book or tract which has once been approved and published by us when, in his judgment, the same ought to be reprinted. Let his accounts and books be examined by the Philadelphia Conference at the time of the sitting of the said Conference," changed, 1804, to ("they shall publish such books and tracts as are recommended by the General Conference," changed, 1872, to

[**1804.**]

1804.]

432. "It shall be the duty of the Agents of both publishing houses to publish such books, tracts, periodicals, etc., as are ordered or recommended by the General Conference") ("and such as may be approved of and recommended by an Annual Conference ((om., 1820, and none other")), changed, 1840, to "may, if approved by the Editors and Book Committee, publish such as are recommended by an Annual Conference;" again, 1852, to "may if approved by the Editors at New York, or recommended by an Annual Conference," changed, 1868, to "may if approved by the Editors publish such as are recommended by the Book Committee or by an Annual Conference;" and in 1872, to "also to publish such as are recommended by

the Book Committee or approved by the Book Editors"); ("but he," changed, 1844, to "and they") may reprint any book or tract which has been once approved and published by us when in ("his," changed, 1844, to "their") judgment and ("in the judgment," changed, 1872, to "that") of the ("Book Committee," changed, 1832, to "Editors;" 1872 to "Book Editors") the same ought to be reprinted (in., 1820, and they may publish any new work not before published by us which shall be approved and recommended by the said Committee," changed, 1832, to "or he may publish any new work not before published by us which may be approved by the Editors and by the Book Committee at New York;" 1844, to "or they may publish any new work which may be approved by the Editors;" 1872, to "or they may publish any new work which the Book Editors may approve")].

1828.] ["Also to send a copy of the annual exhibit to each [**1832.** of the several Annual Conferences, so as that such exhibit may be laid before said Conferences if possible at their sessions next succeeding the making thereof," changed, 1832, to "he shall also send a copy of the annual exhibit to each of the Annual Conferences, so that such exhibit may be laid before the Conferences as early as possible after it shall have been prepared"; and in 1844 to "it shall be their duty to send [**1872.** an exhibit of the state of the Book Concern at New York to each session of the Annual Conferences, and to report quadrennially to the General Conference"].

1800.] 2. It shall be the duty of every Presiding Elder, [**1828.** where no Book Steward is appointed, to see that his District be fully supplied with books. He ["is to," changed, 1816, to "shall"] order such books as are wanted, and give direction to whose care the same are to be sent; and he (is to) shall take the oversight of all our books sent into his District, and account with the ["Superintendent," changed, 1804, to "General Book Steward"] for the same. He ["is to," changed, 1816, to "shall"] have the books distributed among the several Circuits in his District, and (is to) shall keep an account with each Preacher who receives or sells ["the books," changed, 1816, to "them"], [om., 1816, and is to] receive the money and forward it to the ["Superintendent," changed, 1804, to "General Book Steward"].

Presiding Elders.

When a Presiding Elder is removed he (is to) shall make a full settlement for all the books sold or remaining in his District, and also make a transfer to his successor of all the books and accounts left with the Preachers in the District, the amount of which shall go to his credit, and pass to the debit of his successor.

1820.] 4. It shall be the duty of all Presiding Elders having accounts open with the Concern to pay over to the Agents annually or oftener all the money in their hands or which may be due from them, rendering at the same time an account of all the books remaining in their Districts unsold; and it shall be the duty of Preachers in Circuits and Stations having accounts with the Presiding Elder to make settlements and render payments in a similar way.

1800.] 3. It shall be the duty of every Preacher who has the charge of a Circuit to see that his Circuit be duly supplied with books, and to take charge of all the books which are sent to him from time to time or which may be in his Circuit, and (he is) to account with the Presiding Elder for the same. When a Preacher leaves his Circuit he must settle with the Presiding Elder for all the books he has disposed of; he is also to make out an inventory of all that are remaining unsold, which shall be collected at

Duty of Preacher.

one place, the amount of which shall go to his credit, and be transferred to his successor, who is to take charge of the same. If the Preacher who has the charge of the Circuit be negligent in dispersing the books the Presiding Elder shall commit the charge of the books to another.

4. ["The ("Superintendent of the book business," changed, 1804, to "General Book Stewards") may from time to time supply the Preachers with books in those Circuits which are adjacent or convenient to ("Philadelphia," changed, 1804, to "New York"), and settle with them for the same. In such cases the regulations respecting the Presiding Elders are not to apply. [1808.

Superintendent of Book Room.

5. In all cases where books are sent to distant places the Presiding Elders or Preachers shall be allowed to put a small additional price on such books as will best bear it, in order to pay the expense of freight or carriage; but the addition must not be more than what is necessary to defray such expenses," changed, 1808, to

Presiding Elders.

4. "The Book Concern shall pay all the expense of the conveyance of books to the Presiding Elders until they are within the bounds of their Districts"]. [1828.

447. Every Annual Conference shall appoint a committee ["or Committees to examine the accounts of the Presiding Elders, Preachers, and Book Stewards in their respective Districts or Circuits," changed, 1844, to "which in the absence of the Agent shall attend to the collection of the accounts sent out from the Book Concern, and return an accurate report of the same. (Om., 1860, They shall also report to the Conference any claims which may have been one year due, that they may be collected or secured)].

Duty of Annual Conference.

448. Every Presiding Elder, Minister, and Preacher shall do every thing in his power to recover all debts due to the Concern ["and also all the books belonging to the Concern which may remain in the hands of any person within their Districts or Circuits," changed, 1832, to ("and also all books belonging to it," changed, 1848, to "for books and periodicals") within the bounds of his charge"]. If any [in., 1832, person] Preacher or member be indebted to the Book Concern and refuse [in., 1832, or neglect] to make payment or to come to a just settlement, let him be dealt with ["for a breach of trust, and such effectual measures be adopted for the recovery of such debt as shall be agreeable to the direction of the Annual Conferences," changed, 1832, to "in the same manner as is directed in other cases of debt and disputed accounts"].

Preachers to Aid the Business.

Delinquents.

8. It shall be the duty of the Preacher or Preachers who travel with any of the Bishops, if he or they be authorized by the Superintendent of the Book Concern, to act as an agent in the settlement of accounts, collecting money, or in transacting any business belonging to the Book Concern. [1804.

Preacher may settle Accounts.

10. No Traveling Preacher shall print or circulate any books or pamphlets without the consent of the Annual Conference to which he belongs, except as an agent of the Superintendent of the Book Concern.

Not to Publish but by Consent of Conference.

11. The Form of Discipline shall be printed by itself, and the Bishops' Explanatory Notes by themselves, but in such a manner that the Notes may be conveniently

Discipline and Notes.

bound up with the Form of Discipline; and every Presiding Elder, Preacher, or other person who has the charge of the books may send for as many copies of the Form as he pleases, with or without the Notes.

1828.] 458. No books shall hereafter be ["issued," changed, 1860, to "sold"] on commission either from New York, Cincinnati, or [in., 1832, any other depository or establishment under our direction].

Plan of Sale.

7. At each Annual Conference next ensuing the passage of [**1840.** this resolution the Presiding Elders shall deliver into the hands of the Book Agents (or Book Committee of such Conference) for all the books in the several Circuits and Stations in their Districts the receipts of those persons in whose care such books shall have been left. After the appointments for the year ensuing have been announced, the Agents or Book Committee shall give to each Preacher the receipts belonging to his Circuit or Station, retaining an exact account of the amount called for by such receipts, which shall be charged against said Preacher, and accounted for by him at the next Annual Conference; provided, that the several Presiding Elders shall be at equal liberty to sell any such books on the same terms and principles with other Preachers, and shall account therefor with the Preachers to whom they have been charged, or with the Agents or the Book Committees of their respective Conferences.

Agency at Cincinnati.

Agent.

1820.] There shall be a Book Agent [in., 1832, and an [**1836.** Assistant Agent], who shall reside in Cincinnati, and manage the Concern in the western country, under the direction of the Editor [in., 1832, and of the Book Steward] at New York, [in., 1832, both of whom shall be chosen from among the Traveling Preachers], and who, by virtue of ["his," changed, 1832, to "their"] appointment, shall be ["a member," changed, 1832, to "members"] of the Ohio Annual Conference, under the same regulations by which the ["Agents," changed, 1832, to "Book Steward and Editors"] at New York are members of the New York Annual Conference. And the Ohio Conference shall appoint a [in., 1832, standing Book] Committee ["of three," changed, 1832, to "to consist of five members"], whose duty it shall be to examine the accounts of said Agent, and report to the said Conference annually, [in., 1832, and to the General Conference at its session, and to give advice in any matters in reference to the branch in the West.] And in case of the [in., 1832, removal], death, or [**1844.** resignation of the Agent [in., 1832, or Assistant] the Ohio Conference shall have authority to appoint a successor until [om., 1832, the sitting of] the ensuing General Conference.

Standing Committee of Ohio Conference.

Agent.

1836.] 6. There shall be an establishment of the Book [**1848.** Concern in the city of Cincinnati ["under the superintendence of," changed, 1840, to "which shall be conducted by"] an Agent and an Assistant [in., 1840, chosen from among the Traveling Preachers], who shall manage the business of the western country so as to co-operate with the Agents at New York [in., 1840, "and who, by virtue of their appointment, shall be members of the Ohio Conference, to which in the interval of the General Conference they shall be responsible for their conduct in office," changed, 1844, to "and shall be members of such Conferences as they may, with the approbation of the Bishops, select"].

1848.] 7. ["There shall be an Agent and an Assistant Agent to conduct the (in., 1860, Western) Book Concern in Cincinnati, to be chosen from among the Traveling Preachers, who shall manage the business in the western country, so as to co-operate with the Agents at New York, and shall be members of such Conferences as they may, with the approbation of the Bishops, select," changed, 1872, to

1872.] 433. The Agents of the Western Publishing House at Cincinnati shall supervise and manage the business of the Western country in co-operation with the Agents at New

1836.] York"]; they shall have authority to publish any book ["in our catalogue," changed, 1840, to "or tract which has been previously published by the Agents at New York"] when in their judgment and that of the Book Committee ["it shall be advantageous to the interests of the Church," changed, 1840, to "the demand for such publication will justify and the interests of the Church require"]. [In., 1848, And the Agents at New York shall fill the orders for the Agents at Cincinnati for the plates of such books or tracts; and when the Agents at New York are about to issue any new work (om., 1872, of less than seven hundred pages) they shall, when practicable (om., 1868, give notice to the Agents at Cincinnati, and) furnish, (in., 1872, to the Agents at Cincinnati,) if ordered by them, duplicate plates, which, with the above, shall be at cost; provided ("that they shall not publish type editions of such books as are stereotyped in New York," changed, 1840, to (("they," changed, 1872, to "however, that the Agents at Cincinnati")) shall not reprint our large works, such as Commentaries, Quarto Bibles, Wesley's and Fletcher's Works, or any other works of more than seven hundred pages")].

Authority.

Limitations.

The Agents at Cincinnati shall be authorized, with the advice and consent of the Book Committee, to procure ground and erect a suitable building for a printing office, book-room, and bindery, and for this end they shall be allowed to appropriate such moneys in their hands as can be spared, together with any donations that may be made to the Concern in the West for that purpose. [**1840.**

1840.] 8. They shall publish such books and tracts as are recommended to them for publication by the General Conference, and they may publish any new work which shall be approved by the Editors, and [in., 1844, may publish any work] recommended by the Book Committee [om., 1852, at Cincinnati], or by an Annual Conference, [in., 1844, if approved by the Editors.] [**1872.**

11. The Ohio Conference shall exercise the same jurisdiction over said Agents and Editors that the New York Conference does over the Agents and Editors at New York. [**1844.**

Ohio Conference.

13. All books or printed sheets ordered by the Agents of the Concern from New York shall be charged at cost prices.

Price.

14. It shall be the duty of the Agents to report the state of the western division of the Book Concern to all the Annual Conferences yearly, and to inform the respective Conferences of any within their bounds who fail to make payment, that measures may be taken to collect or secure such debts.

Duty of Agents.

1844.] 434. Printed sheets ordered by the [in., 1872,

Cincinnati] Agents from New York shall be sent at fifty per cent., and bound books of the General Catalogue at forty per cent. discount from the retail prices, and those ordered from Cincinnati to New York shall be sent on the same terms: ["the Agency," changed, 1872, to "the Publishing House"] sending the books to be charged with the expenses of transportation. [In., 1836, "And the proceeds of this establishment, with the exception of what may be necessary to conduct the business, shall be paid annually to the Agents at New York, to be added to the profits arising from that Concern, and appropriated for the same purposes," changed, 1840 to The Agents ("of this establishment," changed, 1872, to "at Cincinnati") shall remit to the Agents at New York during the current year as largely and frequently as their funds will allow; and, if practicable, to the full amount of stock furnished; ("They shall also remit any surplus funds that may be in their hands after defraying the expense of conducting their business, which shall be added to the profits of the Concern at New York, and appropriated to the same purposes," changed, 1856, to "They shall also pay one third of the salaries and traveling expenses of the Bishops, and also the same proportion of all other appropriations made by the said General Conference, unless otherwise ordered by said Conference;" again, 1872, to "they shall also pay one third of all the appropriations made by the General Conference, unless the said Conference shall otherwise order")].

Price.

[1856.

Salaries of Bishops.

[1872.

12. It shall be the duty of the Agents to send an exhibit of the state of the Book Concern at Cincinnati to each session of all the Annual Conferences, and report quadrennially to the General Conference. [Om., 1860, They shall also inform the Conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect or secure such debts, and they shall not allow any claim to run beyond one year from the time it was due without reporting it to the Conference.]

Duties of Agents.

1872.] 435. The Agents at each Publishing House shall keep a separate account with each department of the business and with each periodical published under their supervision; and they shall set forth in their Reports to the Annual and General Conferences the amount of sales, receipts, and expenditures for books, periodicals, and depositories under their control, with whatever profits or losses may have accrued on each. They shall furnish to the local Sub-Committee hereinafter designated, at each of its monthly meetings, a full and satisfactory statement of the transactions of the preceding month; and, if the Sub-Committee shall so require, furnish for examination vouchers for all payments made during the period specified; and they shall give to the said Sub-Committee at each of the monthly meetings every possible means and facility for a full and intelligent understanding of all the business transactions of the Concern.

Duties of Agents.

436. The Agents, both at New York and Cincinnati, shall annually take an account of stock, including in their inventory all the property and assets of the respective publishing

houses, at their estimated cash value, except real estate, which shall have a value estimated by the Book Committee at the beginning of each quadrennium, which shall not be changed during the quadrennium except by the necessary changes caused by the purchase or sale, improvement or destruction, of real estate; together with a full and detailed statement of all their liabilities, profits, and losses; and they shall always hand over to their successors in office such a statement of stock, property, assets, and liabilities as shall be approved and certified by the Book Committee.

437. [In., 1832, "24. No Editor, Agent, or Clerk employed in the Book Concern, or in any department belonging to it, shall be allowed in any case to publish or sell books as his own private property, or employ his time for other parties," changed, 1872, to "The Book Agents and Editors are required to give their undivided attention to the duties of their respective positions, and to require of their *employés* the faithful discharge of the work assigned them"].

Book Committee.

1792.] *Quest.* 4. Who shall form the Book Committee? [**1796.**

Ans. John Dickins, Henry Willis, Thomas Haskins, and the Preacher who is stationed in Philadelphia from time to time. Book Committee.

1796.] *Quest.* 6. In what manner shall the accounts of [**1800.**
the General Book Steward be examined?

Ans. The Philadelphia Conference shall from year to year appoint a committee, who shall examine quarterly his receipts and disbursements and other accounts.

1800.] The Book Committee, which shall be appointed [**1804.**
by the Philadelphia Conference. Let his accounts and books be examined by the Philadelphia Conference at the time of the sitting of said Conference. Modes of Appointment.

1804.] The Book Committee, consisting of five, shall be [**1828.**
annually appointed by the New York Conference, who shall, previous to each annual sitting, examine into the accounts of the General Book Steward, and report to the Conference the state of the Concern.

1828.] ["The Book Committee shall consist of ("five," [**1836.**
changed, 1832, to "seven") members, ("four of whom shall be," changed, 1832, to "to be annually") chosen by the New York Annual Conference, and ("the fifth to be the Editor of the 'Christian Advocate and Journal,'" changed, 1832, to "the three Editors herein before provided for"), changed, 1836, to

5. "The Book Committee in New York shall consist of all [**1844.**
the Preachers stationed for the time being in that city by the New York Annual Conference, including the Editors, the Resident Corresponding Secretary of the Missionary Society, and the Presiding Elder of the District"].

It shall be their duty to examine annually into the state of the Book Concern, to inspect the accounts of the Agents, to make a report thereof annually to the New York Conference, and to the General Conference at its regular sessions. They shall also attend to such matters as may be referred to them by the Editors or Agents in reference to editing, printing, or publishing, and also to co-operate with the Editor of the "Christian Advocate" in the selection of Sunday-school books and tracts. Duties.

1844.] The Book Committee [om., 1868, at New York] [**1872.** shall consist of ["six Traveling Ministers and the Editors. The annual election of two by the New York, two by the Philadelphia, and two by the New Jersey Conference shall constitute the six members of the Committee," changed, 1848, to ("seven," changed, 1864, to "nine," 1868, to "fifteen") Traveling Ministers, to be chosen by the General Conference"].

1848.] During the interval of the General Conference they shall have power to fill any vacancy that may occur in their own body.

1832.] It shall be ["their," changed, 1844, to "the duty of the Book Committee"] to examine into the condition of the ["Book Concern," changed, 1868, to "publishing interests of the Church"], [in., 1864, and om., 1868, including the "Northern Christian Advocate"], to inspect the accounts of the Agents, and make a report thereof yearly to ["the three Conferences named above," changed, 1848, to "all the Annual Conferences"], and to the General Conference. They shall also attend to such matters as may be referred to them by the Editors or Agents for their action or counsel. And they shall have power to suspend an Editor or Agent from his official relation as such if they judge it necessary for the interests of the Church and the Concern. And a time shall be fixed, at as early a day as practicable, for the investigation of the official conduct of the said Editor or Agent, at which two or more of the Bishops shall be requested to attend; and by the concurrence of the Bishops present, and of a majority of the Committee, he may be removed from office in the interval of the General Conference. And in case a vacancy occurs in any of the agencies or editorial departments authorized by the General Conference, it shall be the duty of the Book Committee, and two or more of the General Superintendents, as soon as practicable, to provide for such vacancy until the next General Conference.

Western Book Committee.

1820.] ["And the Ohio Conference shall appoint a (in., [**1836.** 1832, standing Book) Committee of ("three," changed, 1832, to "five"), whose duty it shall be to examine the accounts of said Agent, and report to the said Conference annually," changed, 1836, to "The Book Committee for this establishment shall consist of seven mem- [**1840.** bers, including the Editors, to be chosen annually by the Ohio Annual Conference;" again, 1840, to

"13. The Book Committee of this department of the Book [**1848.** Concern shall consist of six members in addition to the Editors, to be chosen annually, two by the Ohio, two by the Kentucky, and two by the Indiana Conference, whose powers and duties in reference to this establishment shall be the same as those of the Book Committee at New York in relation to the Concern there," changed, 1848, to The Book Committee of this department of the Book Concern [**1868.** shall consist of ("seven," changed, 1860, to "eleven;" 1864, to "twelve") Traveling Ministers, to be chosen by the General Conference, whose powers and duties in reference to this establishment (in., 1860, embracing the "North-western Christian Advocate," published at Chicago, Ill., and the "Central Christian Advocate," published at St. Louis, Mo.) shall be the same as those of the Book Committee at New York in relation to the Concern there.]

1872.] 438. The General Conference shall elect a Book Committee of eighteen members, to serve for four years, consisting of one from each of the twelve

The General Book Committee.

Districts into which the Annual Conferences are distributed, three from New York or its vicinity, and three from Cincinnati or vicinity; which Committee shall, during the interval of the General Conference, have power to fill vacancies occurring in its own body. It shall have the general supervision of the publishing interests of the Church, examine carefully into their condition, and make report of the same to the Annual Conferences and to the General Conference; and shall also attend to all matters referred to it by the Agents or Editors for its action or counsel.

439. The three members at New York and the three at Cincinnati shall have power to suspend an Agent or Editor for cause to them sufficient, and a time shall be fixed at as early a day as practicable for the investigation of the official conduct of said Agent or Editor, due notice of which shall be given by the Chairman of the Book Committee to the Bishops, who shall select one of their number to be present and preside at the investigation, which shall be before the twelve members from the Districts into which the Annual Conferences are distributed, two thirds of whom may remove said Agent or Editor from office in the interval of the General Conference. And in case a vacancy occurs in any of the agencies or editorial departments authorized by the General Conference, it shall be the duty of the Book Committee, and two or more of the General Superintendents, as soon as practicable to provide for such vacancy until the next General Conference.

440. The Book Committee shall be governed by the following regulations: Regulations.

441. I. Immediately after its appointment the members shall divide themselves into two sections of nine each, the one to consist of the members from the Eastern Districts, together with those chosen from New York and vicinity, to be called the Eastern Section; the other to consist of the members from the Western Districts and those chosen from Cincinnati and vicinity, to be called the Western Section.

442. II. To the Eastern Section shall pertain the supervision of the New York Publishing House in all its departments. The three members chosen from New York and vicinity shall constitute a local Sub-Committee, which shall meet monthly at the Book Room in New York, to examine into all the transactions of the month preceding; it shall keep a correct record of its proceedings, to be submitted to the Eastern Section of the Book Committee, at its semi-annual meeting.

443. III. The Western Section of the Book Committee shall perform the same duties for the Publishing House at Cincinnati, and be under the same regulations as are herein specified for the government of the Eastern Section.

444. IV. The annual meeting of the Book Committee shall be held on the second Wednesday of February; and each section shall have meetings at such time as it may elect.

Editors at New York.

1828.] 2. [" There shall be also an editor of the 'Chris- [**1832.**
tian Advocate and Journal' (elected in the same way and for the same time as the Editor and General Book Steward), who shall have power, if need be, with the advice and consent of the Book Committee and Book Agents at New York, to employ an assistant. He shall have charge of the clerks in that department, and of all business connected with it, and shall be responsible for its due and efficient management. He shall also edit and publish the 'Child's Magazine,' Sunday-school books and tracts, and be *ex-officio* a member of the New York Book Committee," changed, 1832, to "There shall be another

Christian Advocate.

Magazine and Books.

1832.] Editor, to whose superintendency shall be assigned the [**1836.**
'Christian Advocate and Journal,' and 'Zion's Herald,' 'Youth's Instructor,' and 'Sabbath-School and Bible-Class Assistant,' 'Child s Magazine,' Sunday-school books and tracts; and in this department there shall be an Assistant Editor."

Advocate.

2. "There shall be one Editor appointed to take charge of the 'Methodist Magazine' and 'Quarterly Review,' and all the editorial business of the Book Concern, not included in the department of our other

1836.] periodical works," changed, 1836, to "There shall be [**1840.**
one Editor and an Assistant appointed to superintend all the editorial business of the Book Concern in New York, including the 'Christian Advocate and Journal,' 'Magazine,' and 'Review,' and all other works published at that establishment;" 1840, to

1840.] 2. "There shall be an Editor of the 'Methodist [**1844.**
Quarterly Review,' general books, and tracts, and an Editor and an Assistant Editor for the 'Christian Advocate and Journal,' the 'Youth's Magazine,' and the Sabbath-school books, who, if chosen from among the Traveling Preachers, shall, by virtue of their appointment, be members of the New York Conference, to which, in the interval of the General Conference, they shall be responsible for their conduct in office;" 1844, to

Quart'ly Review, etc.

1844.] 5. "There shall be an Editor of the 'Methodist [**1872.**
Quarterly Review' and general books, and an Editor (om., 1848, and an Assistant Editor) for the 'Christian Advocate (om., 1868, and Journal),' in., 1864, and an Editor of the 'Northern Christian Advocate,' (in., 1868, and an Editor of the 'California Christian Advocate'), who, if chosen from among the Traveling Preachers, shall be members of such Conferences as they may, with the approbation of the Bishops, select. There shall be an Editor at New York of Sunday-school ("books and tracts," changed, 1852, to ((" 1860, and tract)) publications"), whose duty it shall be, in ("connection," changed, 1860, to "consultation") with the Book Agents, to superintend ["all such publications [**1868.**
issued by our Book Room, and to have charge of the 'Sunday-School Advocate,' or other Sunday-school (in., 1860, and tract) periodicals, and he shall be subject to the same regulations and restrictions which govern the other Editors in New York. (In., 1852, The Editor of Sunday-school publications shall also be Corresponding Secretary of our Sunday-School Union), (in., 1860, and of the Tract Society)," changed, 1868, to "the prepara-

Sunday-school Editors.

1868.] tion of Sunday-school library books and children's [**1872.**

tracts. He shall also have charge of all our tract publications, including the 'Good News,' and shall be Corresponding Secretary of the Tract Society. There shall also be an Editor of the 'Sunday-School Journal' at New York, whose further duty it shall be, in consultation with the Book Agents, to have charge of the department of Sunday-School Requisites, including books of instruction for Sunday-schools and Normal Classes. He shall be Corresponding Secretary of the Sunday-School Union and Superintendent of the Department of Sunday-School Instruction. The Tract Society and the Sunday-School Union shall each pay such proportion of the salary of its Corresponding Secretary as the Book Committee, in consultation with the Executive Committee of each Society, shall consider just, in view of the time spent by each Secretary in the service of his Society"].

1852.] 3. There shall be at New York an Editor of a monthly magazine and of tracts, who shall be subject to the same regulations and restrictions which govern other Editors at New York, and who shall also be the Corresponding Secretary of our Tract Society. As Editor of Tracts, he shall have charge of the publication of tracts in our own and foreign languages. As Corresponding Secretary of the Tract Society, it shall be his duty to raise funds in behalf of the Society, to promote the formation of Conference and other auxiliaries, to co-operate with the auxiliary societies, to make all proper efforts for the general diffusion of religious reading, and to make arrangements with the Book Agents for the cheap publication of any book or books specially adapted to promote evangelical and practical religion. [**1860.** National Magazine.

Editors at the West.

1836.] ["And there shall be an Editor and an Assistant Editor, who shall have charge of the 'Western Christian Advocate' and all the editorial business of the establishment; and who, together with the Agent and Assistant Agent, shall be chosen from among the Traveling Preachers, and by virtue of their appointment shall be members of the Ohio Annual Conference," changed, 1840, to "There shall be an editor of ("a periodical for females," changed, 1844, to "the Ladies' Repository, general books and tracts"), ("and an editor and an Assistant Editor who shall have charge of the Western Christian Advocate and all the editorial business of the establishment except what belongs to the German department," changed, 1844, to "except those in the German language, and an editor of the Western ((in., 1860, Northwestern and Central)) Christian Advocates, and who, if chosen from among the Traveling Preachers, shall (("by virtue of their appointment be members of the Ohio Annual Conference, to which in the interval of the General Conference they shall be responsible for their conduct in office," changed, 1844, to "be members of such Conferences as they may with the approbation of the Bishops select"))—)]. [**1872.** Western Advocate. Ladies' Repository.

10. In addition to the "Christian Advocate and Journal," and the "Western Christian Advocate," there shall be ["similar papers established in," changed, 1856, to "published in"], [om., 1848, the following places, namely, Charleston, S. C.; Richmond, Va.; and Nashville, Tenn.]; [in., 1840, Pittsburgh, Pa.; 1844, Auburn, N. Y.; (1852, "Chicago, Ill.; St. Louis, Mo., when the Agents at Cincinnati deem it advisable, and San Francisco, Cal.," changed, 1856, to "and the 'North-western Christian Advocate' at Chicago, Ill.; also, as soon as arrangements to that effect shall be completed by the Book Agents at New York and Cincinnati, according to the instructions of the General Conference, there shall be published the 'Central Christian Advocate,' at St. Louis, Mo.; the 'Pacific Christian Advo- [**1860.** Other Papers.

cate,' at Salem, Oregon; and the 'California Christian Advocate,' at San Francisco, Cal.)]; [om., 1848, to be conducted under the direc- [**1848.**
tion and patronage of this Conference; provided, that before any such paper shall be commenced three thousand subscribers shall be obtained, or subscriptions amounting to six thousand dollars]. And [**1852.**
the Annual Conference, within whose bounds such paper shall be established, shall appoint from their own members a Publishing Committee, consisting of three, whose duties shall be similar to those of the Book Committees of New York and Cincinnati so far as they may be applicable to those establishments.

1856.] There shall (in., 1860, also) be published the [**1868.**
"Pittsburgh Christian Advocate," at Pittsburgh, Pa.; [om., 1864, The "Northern Christian Advocate," ("at Auburn, N. Y.;" changed, 1860, to "in Western New York")]; [in., 1860, the "Pacific Christian Advocate," in Salem (1860, Portland), Oregon], and the "California Christian Advocate," at San Francisco, Cal. [in. 1864, for each of which there shall be an Editor, who, if chosen from among the Traveling Preachers, shall be a member of such Conference as he may, with the approbation of the Bishops, select].

1836.] The Editors of the papers at [om., 1848, Charles- [**1856.**
ton, Nashville, Richmond], [in., 1840, Pittsburgh; 1844, Auburn; 1852, Chicago and San Francisco] shall be elected by ["this Conference," changed, 1848, to "the General Conference"], [om., 1844, and the Virginia Conference is authorized to elect an Editor for the paper at Richmond until the next General Conference].

And in case of vacancy by death, resignation, or otherwise [**1860.**
in either of the other establishments ["the Annual Conference, where it is located, shall have authority to fill such vacancy as above provided," changed, 1856, to "the Publishing Committee having supervision of the same shall have authority, with the concurrence of either of the General Superintendents, to provide for such vacancy until the next General Conference"].

1840.] 10. There shall be an Editor in the German de- [**1872.**
partment, who shall have charge of the "Christian Apologist," [in., 1860, and "Sunday-School Bell"], and perform all the editorial duties necessary in the printing of such books and tracts as may be recommended to the Agents as above for publication in the German language.

1872.] 445. There shall be elected by the General Conference, to serve for four years, the following editors:—The Editor of the "Quarterly Review," who shall also be the Editor of the books of the General Catalogue; the Editor of Sunday-school books, papers, and tracts, at New York; the Editor of the "Christian Advocate," at New York; the Editor of the "Pittsburgh Christian Advocate," at Pittsburgh, Pa.; the Editor of the "Northern Christian Advocate," at Syracuse, New York; the Editor of the "California Christian Advocate," at San Francisco, Cal., and the editor of the "Pacific Christian Advocate," at Portland, Oregon; also, an Editor of the "Western Christian Advocate," an Editor of the "Ladies' Repository" and "Golden Hours," who shall be Editor of the books of the General Catalogue and Tracts; an Editor of the "Christian Apologist" and German books of the General Catalogue; an Editor of the German Monthly Family Magazine, "Sunday-

The Editors.

School Bell," "Family Library," Tracts, and other German Sunday-school publications, all of which shall be published at Cincinnati; an Editor of the "Northwestern Christian Advocate," at Chicago; an Editor of the "Central Christian Advocate," at St. Louis, Mo., and an Editor of the "Methodist Advocate," at Atlanta, Ga., who, if chosen from among the Traveling Preachers, shall be members of such Annual Conferences as they, with the approbation of the Bishops, may select. The officers mentioned in this chapter shall be either ministers or members of the Methodist Episcopal Church.

446. The Editor of Sunday-school books, papers, and tracts shall also have charge of all our Tract Publications, including the "Good News," and shall be Corresponding Secretary of the Tract Society. He shall also, in consultation with the Book Agents, have charge of the department of Sunday-School Requisites, including books of instruction for Sunday-schools and Normal Classes. He shall also be Corresponding Secretary of the Sunday-School Union and Superintendent of the Department of Sunday-School Instruction. The Tract Society and the Sunday-School Union shall each pay such proportion of his salary as the Book Committee, in consultation with the Executive Committee of each Society, shall consider just, in view of the time spent by the Secretary in the service of each Society. Tract Editor.

Publishing Committees.

1856.] There shall also be a Publishing Committee for each of the above-named papers, to be appointed as hereinafter named, whose duties shall be similar [in., 1860, with regard to them] to those of [in., 1860, the Book Agents and] the Book Committees at New York and Cincinnati, [in., 1860, in relation to the publications under their care] so far as they may be applicable to the establishments under their supervision. Publishing Committees.

1852.] ["There shall be a Publishing Committee, consisting of four members, to be selected by the California, and one by the Oregon Annual Conference, whose duties shall be similar to the Book Committees at New York and Cincinnati, so far as they may be applicable to the 'California Christian Advocate,'" changed, 1856, to "The Publishing Committee of the 'California Christian Advocate' shall consist of five members of the California Conference, to be chosen annually by said Conference"]. [**1856.** [**1868.**

1856.] 13. The Publishing Committee of the "Pacific Christian Advocate" shall consist of five members of the Oregon Conference, to be chosen annually by said Conference. [**1872.** Pacific Advocate.

1872.] 449. There shall be a Publishing Committee at San Francisco, to consist of three Ministers and two Laymen, appointed by the General Conference, whose powers with respect to the Depository and the paper at San Francisco shall be the same as those of the General Book Committee. Said

Committee may nominate an Agent for the Depository, subject to the approval of the Book Agents at New York.

1852.] ["The Pittsburgh Conference shall appoint from their own members a Publishing Committee, consisting of three, whose duties shall be similar to those of the Book Committees of New York and Cincinnati, so far as they may be applicable to the 'Pittsburgh Christian Advocate,'" changed, 1856, to "The Publishing Committee of the 'Pittsburgh Christian Advocate' shall consist of two members from each of the following Conferences, to be chosen annually by the Conferences respectively, namely, two by the Pittsburgh, two by Erie, and two by the Western Virginia"]. [**1856.**] [**1860.**]

Pittsburgh Conference.

1872.] 450. There shall also be a Publishing Committee for the "Pittsburgh Christian Advocate" at Pittsburgh, Pa., and a Publishing Committee for the "Pacific Christian Advocate" at Portland, Oregon, whose respective duties with regard to these papers shall be similar to the duties of the Book Agents and Book Committee, in relation to the publications under their care, so far as they may be applicable to the establishments under their supervision.

1860.] 451. The Publishing Committee of the "Pittsburgh Christian Advocate" shall consist of three members from the Pittsburgh Conference, two from the Erie Conference, and two from the West Virginia Conference, to be chosen by the General Conference.

1872.] 452. The Oregon Annual Conference shall annually choose a Publishing Committee of five persons for the "Pacific Christian Advocate," which Committee shall also exercise general supervision of the affairs of the Depository at Portland.

1844.] ["But in the case of the 'Northern Christian Advocate' the Publishing Committee shall be appointed by the Oneida, Genesee (in., 1848, East Genesee), Black River, and (in., 1852, Wyoming) Conferences, and shall consist of ("one," changed, 1852, to "two") members from each of these Conferences (in., 1848, to be chosen annually), changed, 1856, to "The Publishing Committee of the 'Northern Christian Advocate' shall consist of one member from each of the following Conferences, to be chosen annually by the Conferences respectively, namely: Genesee, East Genesee, Oneida, Black River, and Wyoming Conferences"]. [**1864.**]

Northern Advocate.

1852.] ["There shall be a Publishing Committee for the 'North-western Christian Advocate,' consisting of one member from each of the following Conferences, to be selected by the Conferences respectively, namely, Rock River, Michigan, North-western Indiana, Illinois, Iowa, and Wisconsin, whose duties shall be similar to that of the Book Committee at New York and Cincinnati, so far as it may be applicable to the establishment," changed, 1856, to "The Publishing Committee of the "North-western Christian Advocate" shall consist of one member from each of the following Conferences, to be chosen annually by the Conferences respectively, namely: Michigan, Detroit, North-western Indiana, Rock River, Illinois, Iowa, Upper Iowa, Peoria, Wisconsin, and West Wisconsin Conferences"]. [**1856.**] [**1860.**]

The North-western Christian Advocate.

["A committee of one from the Illinois, one from the [1856.
Southern Illinois, one from the Iowa, one from the Arkansas, and one from the Missouri Conferences, to be selected by the Conferences respectively, shall superintend the publication of the paper authorized to be published at St. Louis, Mo.; and on the nomination of said committee and recommendation of the Missouri Conference, the presiding Bishop shall be requested to appoint an Editor for said paper when the Book Agents at Cincinnati shall have determined on its publication, and the duties of said committee shall be similar to those of the Publishing Committee at Chicago," changed, 1856, to "The Publishing Committee of the [1860.
'Central Christian Advocate' shall consist of one member of each of the following Conferences, to be chosen annually by the Conferences respectively, namely: Illinois, Southern Illinois, Iowa, Upper Iowa, Arkansas, Missouri, and the Kansas and Nebraska Conferences"].

Central Christian Advocate.

1836.] 453. The Publishing Committee in each of these establishments shall keep an account of the receipts and expenditures for the paper; correspond with the Agents at New York; hold all moneys, after defraying current expenses, subject to their order; and shall report annually on the state of the establishment to their Conference, and to the Agents at New York. And whenever it shall be found that such papers do not fully support themselves [in., 1860, with such aid as may have been allowed them] it shall be the duty of the ["Annual Conference within whose bounds they are established," changed, 1860, to "Publishing Committee"] to discontinue them [in., 1840, and om., 1860, and report to the Agents at New York the state of the accounts on the final settlement of the business; and if there be any loss, the said Agents shall take the earliest opportunity to discharge the debt"].

Duties of Publishing Committees.

Depositories.

1832.] 7. There shall also be a General Depository for [1836.
our books, Sunday-school books, and tracts at New Orleans, under the charge of an agent elected by the General Conference, which shall bear the same relation to the General Agency in New York as the branch establishment at Cincinnati does, and be under the same responsibilities; and the same to the Mississippi Conference which that at Cincinnati does to the Ohio Conference.

Depositories.

1836.] 11. It is inexpedient to establish any new de- [1840.
positories of books at present, but if in the interval of the General Conference the presiding Bishop of any Annual Conference shall concur with the said Conference in opinion that it is expedient to establish a book store within their bounds, in such case the Agents, both at New York and Cincinnati, shall have authority to sell books to such Conference book store at a discount of forty per centum, without involving any pecuniary responsibility on the part of the Book Concern.

1840.] 454. There shall be a depository of our books at [om., 1852, Charleston, S. C.] Pittsburgh, Pa.; at Boston, Mass., [in., 1856, and om., 1860, and restored 1872, at San Francisco, Cal., [in., 1860, at Buffalo, N. Y.,] furnished by the Agents at New York with full supplies of the books of our General Catalogue, Sunday-school books and tracts, to be sold for the Concern on the same terms as at New York. Provided, that

there shall not be more than [om., 1852, twenty-five thousand dollars' worth of books at any one time at Charleston nor more than] fifteen thousand dollars' worth at Pittsburgh, nor more than ten thousand dollars' worth at Boston. [In., 1852, there shall also be a Depository at Chicago, Illinois; one at St. Louis, Missouri]; [in., 1872, and one at Atlanta, Georgia] to be supplied by the Agents at Cincinnati [in., 1852, and om., 1860, Depositories shall also be established at Buffalo and Auburn, N. Y., and at Washington, D. C., at the discretion of the New York Book Agents].

Expenses.

455. The expenses incident to the transportation, management, and sale of our books at these Depositories having been met out of the sales, according to an arrangement with the Agents, the net proceeds shall be forwarded to said Agents as fast as possible.

Statement.

456. Full statements shall be made to the Agents semi-annually, at dates fixed by them, of the amount of sales and of expenses, distinguishing cash sales from those on credit; and also annual statements shall be made of the amount of stock.

457. If it shall appear to the Agents [om., 1860, at New York] that the business at either of the Depositories is not well managed, or that remittances are not duly made, ["they shall give notice thereof to the committee or commissioners acting for the Annual Conference, who," changed, 1860, to "they"] shall immediately correct the error complained of, (in., 1860, or, with the concurrence of the Book Committee,) cause the affairs of the Depository to be wound up.

1828.] 458. No books shall hereafter be sold on commission either from New York, Cincinnati, or [in., 1832, any other depository or establishment under our direction.]

Salaries of Editors and Agents.

Salaries of Editors.

1836.] The salaries for the support of Editors and Agents [**1860.** in all our book and periodical establishments shall be fixed by ["the Book or Publishing Committees in the several places for which such Editors and Agents are appointed," changed, 1844, to "the General Conference, or by committees appointed by that body"].

1860.] 459. The salaries of the Editors and Agents at New York [in., 1868, om., 1872, and San Francisco], [in., 1864, and the Editor of the "Northern Christian Advocate"], [om., 1868, shall be fixed by the Book Committee at New York]; the salaries of the Agents and Editors at Cincinnati and the Editors at Chicago and St. Louis, [in., 1872, and Atlanta] shall be fixed by the Book Committee [om., 1868, of the Western Book Concern]; the salaries of the Editors of the papers at Pittsburgh, Pa. [om., 1864, Western New York]; Portland, Oregon; and at San Francisco, Cal., shall be fixed by the Publishing Committees having charge of those papers respectively, [in., 1868, the amounts to be appro-

priated for correspondence shall also be fixed by the Book Committee].

Profits.

1800.] 7. There shall be no drafts made upon the Book Concern till its debts are discharged, and a sufficient capital provided for carrying on the business, after which the profits arising from the books shall be regularly paid to the Chartered Fund, and be applied, with the annual income of the funded stock, to the support of the distressed Traveling Preachers and their families, the widows and orphans of Preachers, etc. [**1804.**

Application of the Profits.

1804.] 460. The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the deficient Traveling Preachers and their families, the widows and orphans of Preachers, etc. ["The General Book Steward," changed, 1844, to "The Book Agents] shall every year send forward to each Annual Conference an account of the dividend which the several Annual Conferences may draw that year; and each Conference may draw for its proportionate part on any person who has book money in hands, and the drafts, with the receipt of the Conference thereon, shall be sent to ["the General Book Steward," changed, 1844, to "the Book Agents"], and be placed to the credit of the person who paid the same. [Om., 1808, But each Annual Conference is authorized at all events to draw on the General Book Steward for one hundred dollars].

1836.] 461. The Annual Conferences are affectionately and earnestly requested not to establish any more Conference papers; and where such papers exist, they may be discontinued when it can be done consistently with existing obligations.

Independent Papers.

1787.] *["Print nothing without the approbation of one or other of the Superintendents," changed, 1789, to "Print nothing without the approbation of the Conference and one of the Bishops;" 1792, to "Print nothing without the approbation of the Conference or of one of the Bishops;" 1800, "Do not print or circulate any books or pamphlets without the consent of the Conference, excepting as an agent or assistant to the Superintendent of the Book Concern;" 1804, to "It is recommended to the yearly Conferences to caution and restrict our Preachers from improper publications"].

Publishing by the Preachers.

1800.] No Traveling Preacher shall print or circulate any books or pamphlets without the consent of the Annual Conference to which he belongs, except as an agent of the Superintendent of the Book Concern. [**1808.**

1808.] ["No Traveling Preacher is permitted to publish any book or pamphlet without the approbation of the Annual Conference to which he belongs, or of a committee chosen by them. It is recommended to the Annual Conferences to caution and restrict our Preachers from improper publications," changed, 1824, to [**1824.**

* This item was originally inserted under 150, and in 1812 was transferred to this section.

1824.] 462. "Any Traveling Preacher who may publish any work or book of his own shall be responsible to his Conference for any obnoxious matter or doctrine therein contained"].

1832.] 14. The Editors, the General Book Steward, and [**1840.** Book Committee at New York shall be authorized to adopt such measures as they may deem expedient, and as shall be found practicable, to secure the premises on Mulberry-street for the uses and purposes for which the purchase was made and the buildings erected.

Section 8.—*The Chartered Fund.*

1796.] *Quest.* 1. What further provision shall be made [**1872.** for the distressed Traveling Preachers, for the families of Traveling Preachers, and for the Superannuated and Worn-out Preachers, and the widows and orphans of Preachers?

463. [In., 1872, To make further provision for the distressed Traveling Preachers, for the families of Traveling Preachers, and for the Superannuated and Worn-out Preachers, and the widows and orphans of Preachers], there shall be a Chartered Fund, to be supported by the voluntary contributions of our friends, the principal stock of which shall be funded under the direction of Trustees chosen by the General Conference, and the interest applied under the direction of the General Conference according to the following regulations [in., 1800, namely:]

Stock Funded.

1. That no sum exceeding sixty-four dollars shall in any [**1800.** one year be applied to the use of an Itinerant, Superannuated, or Worn-out *single* Preacher.

Amount Appropriated.

2. That no sum exceeding one hundred and twenty-eight dollars in any one year shall be applied to the use of any Itinerant, Superannuated, or Worn-out *married* Preacher.

3. That no sum exceeding sixty-four dollars in any one year shall be applied for the use of each widow of Itinerant, Superannuated, or Worn-out Preachers.

4. That no sum exceeding sixteen dollars shall be applied in any one year for the use of each child or orphan of Itinerant, Superannuated, or Worn-out Preachers.

Presiding Elder.

464. I. The Elders, and those who have the oversight of Circuits, shall be collectors and receivers of subscriptions, etc., for this fund.

465. II. The money shall, if possible, be conveyed by bills of exchange [in., 1800, or otherwise], through the means of

Payment.

the post, to [(om., 1800, John Dickens) "our General Book Steward in Philadelphia," changed, 1804, to "the General Book Steward;" 1848, to "the General Book Agents"], who shall pay it to the Trustees of the fund; otherwise it shall be brought to the ensuing Annual Conference.

466. III. The interest shall be divided into seventy-six*

* The number varies from time to time, according to the number of Conferences.—See *Annual Conferences.*

equal parts, and each of the Annual Conferences shall have authority to draw one of these parts out of the fund; and if in one or more Conferences less than one of these parts be drawn out of the fund in any given year, then in such case or cases the other Annual Conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the fund [om., according to the above regulation] such surplus of the interest which has not been applied by the former Conferences, and the Bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from Conference to Conference.

Dividends.

["7. There shall be no money drawn out of the fund till the first day of August, 1798," changed, 1800, to

467. "IV. All drafts on the Chartered Fund shall be made on the President of the said fund, by order of the Annual Conference, signed by the President and countersigned by the Secretary of the said Conference"].

Drafts.

9. The ["present," changed, 1800, to "old"] stock of the Preachers' Fund shall be thrown into the Chartered Fund. [**1812.**

Sources of Revenue.

10. The produce of the sale of our books after the book debts are paid, and a sufficient capital is provided for carrying on the business, shall be regularly paid into the Chartered Fund; [in., 1800, to be applied, with the annual interest of the funded stock, to [**1804.** the support of the itinerant ministry, etc., agreeably to the design and rules of the Chartered Fund, and the twenty-sixth section of this Discipline.

7. In case of the death, expulsion from Society, or resignation of one or more of the Trustees of the Chartered Fund during the recess of the General Conference, the Philadelphia Annual Conference is authorized, in such case, to elect one or more Trustees to fill the place or places so vacated till the next General Conference.]

Vacancies in *interim* of Gen. Conference.

468. V. The money subscribed for the Chartered Fund may be lodged, on proper securities, in the States respectively in which it has been subscribed, under the direction of deputies living in such States respectively; provided, such securities and such deputies be proposed as shall be approved of by the Trustees in Philadelphia, and the stock in which it is proposed to lodge the money be sufficiently productive to give satisfaction to the Trustees.

Investments.

1848.] *Quest.* 2. How shall vacancies in the Board of Trustees of the Chartered Fund be filled? [**1872.**

469. The Board of Trustees shall have power to fill any vacancy or vacancies that may occur in their body by death, resignation, or otherwise, subject, however, to the approval of the first General Conference that may be held after such vacancy or vacancies shall have occurred.

Vacancies *ad interim*.

Section 9.—Permanent Fund.

1872.] 470. There shall be a fund known as "The Permanent Fund," to be held by the Trustees of the Methodist Episcopal Church, the principal of which shall be intact forever, and which shall be invested by said Trustees on first-class securities, and at as favorable rates as can be legally secured.

The Fund.

471. It shall be the duty of all our ministers to obtain, as far as practicable, contributions to said fund by donations, bequests, and otherwise.

Duty of Preachers.

472. The interest accumulating from said fund shall be subject to the order of the General Conference for the following purposes: 1. To pay the expenses of the General Conference. 2. To pay the expenses of Delegations appointed by the General Conference to Corresponding Bodies. 3. To make up any deficiencies in the salaries of the Bishops. 4. To relieve the necessities of the Superannuated and Worn-out Preachers, and of the widows and orphans of those who have died in the work.

Design.

1848.] PART V.—TEMPORAL ECONOMY.

CHAPTER I.—["OF SUPPORT AND SUPPLIES," *changed*, 1864, *to* "SUPPORT OF MINISTERS"].

1864. *Section* 1.—*The Support of Bishops and the Families of Deceased Bishops.*

1800.] ["Each Annual Conference shall pay its proportionable part toward the allowance of the Bishops,* (in. 1836, "and their widows and orphans,") changed, 1852, to "each Annual Conference shall pay its proportionate part toward the allowance of the widows and orphans of Bishops"]. [**1852.** Conference. [**1856.**

1824.] 7. The Book Agents and the Book Committee in New York shall be a committee to estimate the amount necessary to meet the family expenses of the Bishops, which shall be annually paid by the Book Agents out of the funds of the Book Concern.† [**1832.** Book Agents' Estimating Committee.

1848.] *Quest.* ["What shall be allowed," changed, 1860, to "What provision shall be made"] for the support of ["a Bishop," changed, 1864, to "the Bishops"], ["and how shall it be raised," changed, 1864, to "and the widows and children of deceased Bishops"]? [**1872.**

Ans. 1. The annual allowance of a married Bishop shall be two hundred dollars and his traveling expenses. The annual allowance of an unmarried Bishop shall be one hundred dollars and his traveling expenses. [**1860.** Allowance.

Each child of a Bishop shall be allowed sixteen dollars annually to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years.

1856.] The widows and orphans of deceased Bishops shall be allowed to draw on the funds of the Book Concern annually for their Disciplinary allowance. ‡

1836.] 7. Each Annual Conference in which a Bishop or Bishops may reside shall annually appoint a committee of three or more, whose duty it shall be to estimate the amount necessary to furnish a house, fuel, and table expenses for said Bishop or Bishops [in., 1844, subject to the action of the Conference], and that they be authorized to draw on the funds of the Book Concern for said amount; [in., 1852, and also for the amount of their quarterage and traveling expenses]. Estimating Committee by Conference.

1860.] *Ans.* It shall be the duty of ["each Annual Conference within whose bounds a Bishop or the widow or child of a de- [**1872.**

---

* This paragraph was originally inserted in the section on Annual Conferences; transferred, 1804, to that on Boundaries; again, 1848, to this place.

† From the section on "Raising Supplies," in 1848.

‡ The allowance of a Bishop in 1784 was as follows:

"*Quest.* 18. What shall be allowed the General Assistant yearly?

"*Ans.* Twenty-four pounds, with his expenses for horses and traveling, brought to and paid at Conference."—*Minutes*, 1784.

In 1860 the entire section on "Allowance" was omitted, the provisions contained in it being transferred to other sections on the Support of the Ministry.

ceased Bishop may reside, to appoint a committee, whose duty it shall be to," changed, 1864, to "the Book Committee (om., 1868, at New York)"] to make an estimate of the amount necessary to furnish a competent support to each Bishop [om., 1864, residing east of the Alleghany Mountains], considering the number and condition of his family, and the amount necessary to assist the widows and children of deceased Bishops [om., 1868, residing within the same territory; and it shall be the duty of the Book Committee at Cincinnati to make a similar estimate with regard to the Bishops, and the widows and children of Bishops residing west of the Alleghany Mountains], and the Bishops are authorized to draw on the Book Concern for said amount, [in., 1852, and also for the amount of their quarterage and traveling expenses]. The Bishop presiding at an Annual Conference, within whose bounds a widow or orphan of a deceased Bishop may reside, shall be authorized to draw on the Book Concern for such amount as may be estimated as aforesaid.

Book Committee.

The Bishop presiding at an Annual Conference where an estimate is made for the widow or orphan of a deceased Bishop, shall be authorized to draw on the Book Concern for such amount.

Drawn by a Bishop.

1872.] 473. The General Conference shall determine which of the Bishops are effective, and which are non-effective.

474. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each effective Bishop, considering the number and condition of his family, and the amount, if any, necessary to the comfortable maintenance of the non-effective Bishops, and also the amount necessary to assist the widows and children of deceased Bishops; and the Bishops are authorized to draw on the Agents of the Book Concern for said amount, and also for their traveling expenses.

Book Committee to Estimate.

1860.] 475. The Bishop presiding at an Annual Conference, within whose bounds a widow or orphan of a deceased Bishop may reside, shall be authorized to draw on the Agents of the Book Concern for such amount as may be estimated as aforesaid.

1872.] 476. The Book Committee shall divide the aggregate sum required to be raised for these purposes among the Annual Conferences, according to their several ability, and the Annual Conferences shall apportion the same to the several Districts, and the District Stewards to the several charges. And it shall be the duty of the Presiding Elders to see that the amounts assessed on the different appointments are raised and forwarded to the Agents of the Book Concern.

Apportioned to the Conferences.

477. The Agents of the Book Concern shall charge the sums paid to the Bishops and to the widows and children of deceased Bishops to "The Episcopal Fund," and all collections received from the different charges for the support of the Bishops shall be credited to said fund.

Duty of Book Agents.

And the Agents shall report annually to the Annual Conferences the amounts received from the several Annual Conferences on account of said fund, and also the expenditures made, and shall make a full and detailed exhibit of such receipts and expenditures for the term of four years in their Quadrennial Report to the General Conference; and if there shall be a deficiency, and a balance due the Book Concern, the General Conference shall provide for its payment.

1860.] *Section 2.—Support of Presiding Elders.*

1792.] *Quest.* 5. How shall the Presiding Elders be sup- [**1872.** ported? *Ans.*

1816.] 478.* There shall be [in., 1856, annually] in every District a meeting [in., 1860, composed] of one Steward from each Circuit and Station, to be selected [om., 1860, from among the Stewards] by the Quarterly [om., 1860, Meeting] Conference, whose duty it shall be [om., 1860, by and] with the advice of the Presiding Elder, who shall preside in such meeting, ["to take into consideration the general state of the District in regard to temporalities, and to furnish a house, fuel, and table expenses for," changed, 1860, to "to make an estimate of the amount necessary to furnish a comfortable support to"] the Presiding Elder [in., 1836, and to apportion ("his entire claim," changed, 1860, to "the same"), including house rent and traveling expenses, (in., 1872, and also the claim of the Bishops assessed to the District by the Annual Conference) among the different Circuits and Stations in the District according to their several ability]. District Stewards.

1792.] ["In case of a deficiency in his salary," (changed, 1808, to "allowance")† "after such surplus is paid him, or if there be no surplus, he," changed, 1848, to "And in all cases the Presiding Elder"] shall share with the Preachers of his District in proportion with what they have respectively received, [om., 1848, so that he receive no more than the amount of his annual allowance (salary) upon the whole]; but if there be a surplus of ["public money," changed, 1860, to "money raised for the support of the Preachers"] in one or more of the Circuits [in., 1848, or Stations] in his District he shall receive such surplus, provided he do not receive more than his ["annual salary," changed, 1808, to (om., 1860, "annual) allowance"], [In., 1804, om., 1860, He shall be accountable to the Annual Conference for what he receives as his (salary) allowance]. Share with the Preachers.

1864.] *Section 3.—Support of Ministers and Preachers.*

1816.] 479. ‡ It shall be the duty of ["the said Committee, or one appointed for that purpose," changed, 1848, to "a Committee appointed by the Quar-

* This paragraph, originally inserted in the section on "Raising Annual Supplies," was transferred to that on "Allowance" in 1848, and to its present place in 1860.

† Transferred from section on Presiding Elders to that on "Allowance," 1848; here, 1860.

‡ Inserted in the section on "Supplies;" transferred, 1848, to that on "Allowance;" in 1860 to that on "Quarterly Conference;" and in 1864 made a separate section.

terly Conference, who shall be members of our Church;" 1860, to "the Quarterly Conference of each Circuit and Station at the session immediately preceding the Annual Conference, to appoint an Estimating Committee, consisting of three or more members of the Church, who shall, after conferring with the Preachers"], make an estimate of the amount necessary to furnish ["fuel and table expenses for the family or families of Preachers stationed among them," changed, 1860, to "a comfortable support to the Preacher or Preachers stationed among them, taking into consideration the number and condition of the family or families of such Preacher or Preachers], [in., 1848, which estimate shall be subject to the action of the Quarterly Conference], [in., 1872, and to which shall be added the amount apportioned for the support of the Bishops and Presiding Elder], and the Stewards shall provide by such ["means as they may devise to meet such expenses in money or otherwise; Provided, the Stewards shall not appropriate the moneys collected for the regular quarterly allowance of the Preachers to the payment of family expenses," changed, 1860, to "methods as they may judge best to meet such amount. The traveling and moving expenses of the Preachers shall not be reckoned as a part of the estimate, but be paid by the Stewards separately"].*

1844.] 480. Whenever a member of an Annual Conference applies for a location it shall be asked in all cases, Is he indebted to the Book Concern? and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it at all necessary or proper, before they grant him a location. Whenever any claimant on the funds of a Conference shall be in debt to the Book Concern, the Conference of which he is a member shall have power to appropriate the amount of such claim, or any part thereof, to the payment of said debt.†

1860.] 481.‡ When a member of an Annual Conference is accused of crime in the interval of his Conference session, and is suspended by a Committee, and subsequently convicted by his Conference and expelled, his claim upon the funds of the Conference shall cease from the time of his suspension.

Section 4.—Support of Superannuated Preachers.

482. It shall be the duty of the Quarterly Conference of each Charge, within whose bounds a Superannuated Preacher, or the widow or child of a deceased Preacher, may reside, to appoint a committee, whose duty it shall be to make an estimate of the amount necessary to assist such Preacher, widow, or child in obtaining a comfortable support, and such estimate

* "Horse-feed, in case of those who need a horse to attend to their appointments and duties in the ministry, is to be paid for as traveling expenses."—*Jour. Gen. Conf.*, 1848.

† Transferred, 1864, from the section on Books.

‡ Transferred, 1864, from the section on Quarterly Conferences.

shall be sent up to the Annual Conference with which the claimant may be connected, and subject to the action of said Annual Conference.*

1804.] *Section* 5.—*Local Preachers to have an Allowance in Certain Cases.*

1784.] *Quest.* 71. What provision can we make for a [**1796.** proper supply of Preachers in the Circuits during the sitting of the Conference?

Ans. Let as many Local Preachers as are necessary be provided by the Assistant in every Circuit, as far as possible, and let them be paid ["in proportion to their work as Traveling Preachers out of the yearly collection," changed, 1787, to "for their time in proportion to the salary of the Traveling Preachers"].

1796.] *Quest.* 2. Shall any regulations be made in respect [**1804.** to allowing recompense to Local Preachers for their work in given cases? *Ans.*

483. Whenever† a Local Preacher fills the place of a Traveling Preacher [in., 1816, by the approbation of the Presiding Elder] he shall be paid for his ["trouble," changed, 1809, to "time"] a sum ["proportionable to the salary," changed, 1808, to "proportional to the allowance"] of a Traveling Preacher, which sum shall be paid by the Circuit at the next Quarterly Meeting if the Traveling Preacher whose place he filled up were either sick or necessarily absent, or, in other cases, out of the allowance of the Traveling Preacher [om., 1800, himself].

484. If a Local Preacher be distressed in his temporal circumstances on account of his service in the Circuit he may apply to the Quarterly Conference, who may give him what relief they judge proper, after the allowance of the Traveling Preachers and of their wives, and all other regular allowances are discharged.

Section 4.—*Allowance.*

1787.] ["*Of the collections that are to be made, and how the money is to be expended,*" *changed*, 1792, *to* "*Of the salaries of the Ministers and Preachers* (*in.*, 1804, *and allowances to their wives, widows, and children*)," *changed*, 1808, *to* "*Of the* ("*allowances*," *changed*, 1820, *to* "*allowance*") *to the Ministers and Preachers, and to their wives, widows, and children*"]. Early Provisions.

1774.] This Conference agreed to the following particulars:

1. Every Preacher who is received into full connection is to have the use and property of his horse, which any of the Circuits may furnish him with.

2. Every Preacher to be allowed six pounds, Pennsylvania currency, per quarter, and his traveling charges besides.

---

* "That the claim of a Superannuated Preacher has very properly been committed to the judgment of his Conference, and that it is not proper for us to act in the case."—*Jour. Gen. Conf.*, 1864, p. 367.

† These provisions form a part of the section on Local Preachers till 1804; then they constitute a separate section.

3. For every Assistant to make a general collection at Easter in the Circuits where they labor, to be applied to the sinking of the debts on the houses, and relieving the Preachers in want.

4. Wherever Thomas Rankin spends his time he is to be assisted by those Circuits.

1778.] *Quest.* 8. What shall the Preachers be allowed for quarterage?

Ans. Eight pounds, Virginia currency.

1782.] *Quest.* 12. What shall be done to get a regular and impartial supply for the maintenance of the Preachers?

Ans. Let every thing they receive, either in money or clothing, be valued by the Preachers and Stewards at Quarterly Meeting, and an account of the deficiency given in to the Conference, that they may be supplied by the profits arising from the books and the Conference collections.*

1783.] *Quest.* How is this sum [for support of Preachers' wives] to be raised?

Ans. Let the Preachers make a small collection in all the Circuits.* .

1784.] *Quest.* 37. What shall be the regular annual salary [**1800.** of the [in., 1787, Bishops], Elders, Deacons, and Helpers?†

Ans. ["Twenty-four pounds, Pennsylvania currency, (om., 1787, and no more)," changed, 1792, to "sixty dollars and their traveling expenses"].

Quest. 38. What shall be annually allowed the wives of the married Preachers?

Ans. ["Twenty-four pounds, Pennsylvania currency, if they need it, (om., 1788, and no more)," changed, 1792, to "sixty-four dollars, (om., 1796, if they be in want of it)"].

Quest. 39. How is this to be provided? [**1787.**

Ans. By the Circuits proportionably.

Quest. 40. What shall be allowed the married Preachers for the support of their children?

Ans. For each of their children under the age of six years let them be allowed six pounds, Pennsylvania currency, and for each child of the age of six and under the age of eleven, eight pounds.

1789.] ["N. B. That no Ministers or Preachers, traveling [**1800.** or local, shall receive any support either in money or other provision for their services without the knowledge of the Stewards of the Circuits, and its being properly entered quarterly on the books," changed, 1792, to "N. B. No minister or Preacher whatsoever shall receive any money for deficiencies or any other account out of any of our funds or collections without first giving an exact account of all the money, clothes, and other presents of every kind which he has received the preceding year"].

1787.] How many collections are to be made a year? [**1792.**

Ans. 1. A quarterly collection from the members of the Society to supply the Preachers, and when that is deficient, a public quarterly collection. If there be any overplus, let one third of it be reserved for future deficiencies, one third to be given to the poor in general, and one third applied to the building or improving of our churches. If there is money left in the hands of the Stewards at the close of the year let it be sent to the Conference.

2. A yearly collection from all our members that are of ability for the building of convenient churches. ‡

3. A collection at love-feasts and on sacramental occasions for the poor of our own Society.

---

* The Minutes of the Annual Conferences.

† General Conference. These questions found in the Discipline of 1784.

‡ A provision had been made for church building, 1784. See Question 78 and the section on "Church Extension."

4. An annual collection or subscription for the college.
5. An annual public collection for the contingencies of the Conference, which shall be applied,
1. To discharge the deficiencies of those Preachers who shall not have received their full salary in their Circuits; and,
2. To defray the expenses of our missions to distant parts of the continent.

1792.] *Quest.* 3. What plan shall we pursue in appropri- [**1800.** ating the money received by our Traveling Ministers for marriage fees?

Ans. In all the Circuits where the Preachers do not receive their full quarterage, let all such money be given into the hands of the Stewards, and be equally divided between the Traveling Preachers of the Circuit. In all other cases the money shall be disposed of at the discretion of the District Conference.

1800.] ["1. The annual ("salary," changed, 1808, to "al- [**1860.** lowance") of the Traveling Preachers shall be ("eighty," changed, 1816, to "one hundred") dollars and their traveling expenses.

2. The annual allowance of the wives of Traveling Preachers shall be ("eighty," changed, 1816, to "one hundred") dollars, (in., 1824, but this provision shall not apply to the wives of those Preachers who were single when they were received on trial and marry under four years, until the expiration of said four years).

4. The ("salary," changed, 1808, to "allowance") of the Superannuated, Worn-out, and Supernumerary Preachers shall be ("eighty," changed, 1816, to "one hundred") dollars annually.

6. The annual allowance of the wives of Superannuated, Worn-out, and Supernumerary Preachers shall be ("eighty," changed, 1816, to "one hundred") dollars;" these four paragraphs changed, 1836, to

1836.] "1. The annual allowance of the married Traveling, Supernumerary, and Superannuated Preachers, and the Bishops, shall be two hundred dollars, and their traveling expenses.

2. The annual allowance of the unmarried Traveling, Supernumerary, and Superannuated Preachers and Bishops shall be one hundred dollars and their traveling expenses"].

1800.] 3. Each child of a Traveling Preacher shall be allowed sixteen dollars annually to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years, [in., 1804, and those Preachers whose wives are dead shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years]; nevertheless, this rule shall not apply to the children of Preachers whose families are provided for by other means in their Circuits respectively.

4. The annual allowance of the widows of Traveling, Superannuated, Worn-out, and Supernumerary Preachers [in., 1836, and the Bishops], shall be ["eighty," changed, 1816, to "one hundred"] dollars.

["7. The orphans of Traveling, Superannuated, Worn-out, and Supernumerary Preachers shall be allowed by the Annual Conferences, if possible, by such means as they can devise, sixteen dollars annually," changed, 1828, to

"7. The orphans of Traveling, Supernumerary, Superannuated, and Worn-out Preachers shall be allowed by the Annual Conferences the same sums respectively which are allowed to the children of living Preachers. And on the death of a Preacher leaving a child or children without so much of worldly goods as should be necessary to his, her, or their support, the Annual Conference of which he was a member shall raise, in such manner as may be deemed best, a yearly sum for the subsistence and education of such orphan child or children until he, she, or they shall have arrived at fourteen years of age, the amount of which

yearly sum shall be fixed by a committee of the Conference at each session in advance"].*

1804.] 8. Local Preachers shall be allowed a salary in certain cases, as mentioned, p. 44, sec. 9. [**1848.**

Section 29.†—Of the Method of Raising a Fund for the Superannuated Preachers, and the Widows and Orphans of Preachers. [**1800.**

1784.] "*Quest.* 72. How can we provide for Superannuated Preachers and the widows and orphans of Preachers?

[*Ans.* Those who can preach four or five times a week are Supernumerary Preachers. As for those who cannot."—*Large Minutes.*]

Preachers' Aid.

1. Let every [om., 1789, Traveling] Preacher, [om., 1792, contribute ("half a guinea."—*Large Minutes,*) two dollars yearly at the Conference], [in., 1792, when first admitted into full connection pay two dollars and two thirds at the Conference of his District].

2. Let every one when first admitted as a Traveling Preacher pay twenty shillings, Pennsylvania currency, ["a guinea."—*Large Minutes*]. [**1792.**

1792.] 2. Let every other Preacher in full connection contribute two dollars every year, except the Conference dispense with the payment in cases of distress; in which instances the Preachers so indulged shall be entitled to all the privileges of the fund in the same manner as if they had paid their subscription. [**1800.**

1784.] 3. Let this money be lodged in the hands of the ["Stewards."—*Large Minutes*], [treasurers, om., 1789], [in., 1789, and om., 1792, Presiding Elder, or lent to the college, and an account thereof kept by the Deacon]. [**1792.**

Treasurers.

1792.] 3. Let the money be lodged in the Book Fund, and for this purpose be sent as soon as may be, from time to time, to the General Book Steward, [om., 1796, and the Book Fund shall pay interest for the same]. [In., 1789., N. B. The application of the money shall rest with the Conference. [**1800.**

1784.] 4. Let there be three treasurers, three clerks, each of whom shall keep a separate account, and three inspectors, who shall annually lay before the Conference an exact state of the fund. [**1789.**

5. Let these nine form a committee for the management of the fund, three of whom shall be competent to proceed on any business, provided one be a treasurer, another an inspector, and a third a clerk.

Beneficiaries.

4. Out of this fund let provision be made, first for the worn-out Preachers, and then for the widows and children of those that are dead. [**1804.**

5. Every worn-out Preacher shall receive, if he wants it, [in., 1787, not usually more than], [om., 1792, twenty-four pounds], [in., 1792, sixty-four dollars] a year, Pennsylvania currency.

6. Every widow of a Preacher shall receive yearly, if she wants it, during her widowhood, [om., 1792, twenty pounds], [in., 1792, fifty-three dollars and one third]. ‡

7. Every [om., 1792, child], [in., 1792, orphan of§ a Preacher shall

---

* In 1848 the parts relating to Supernumerary and Superannuated Preachers form a new section. In 1860 the section disappears, as provisions for the support of the ministry are made in other sections on that subject.

† This section merged in the next in 1800.

‡ "A sum not usually exceeding ten pounds."—*Large Minutes.*

§ "Left by."—*Ibid.*

receive once for all if he wants it, [om., 1792, twenty pounds], fifty-three dollars and one third.*

8. But none shall be entitled to any thing from this fund till [**1800.** he has paid [om., 1792, fifty shillings †], six dollars and two thirds.

9. Nor any who neglects paying his subscription for three ‡ [**1792.** years together, unless he be sent by the Conference out of these United States.

1792.] Nor any one who neglects to pay his subscription [**1800.** and arrears for three years together, unless he be employed on foreign missions, or has received a dispensation as above mentioned.

1784.] 10. Let every [om., 1792, Assistant, as far as possible], [in., 1792, Preacher who has the care of a Circuit bring] to the Conference the contribution of every Preacher left behind in the Circuit.

1792.] 11. Every person who desires support from the fund shall first make his case known to the District Conference, which shall determine how far he is a proper subject of relief.

12. The president of the District Conference shall give an order on the General Steward of the Book Fund, or any of his agents, for any sum of money allowed by the Conference, agreeably to these rules.

13. The receipts and disbursements of the fund shall be printed annually in the Minutes of the Conference.

14. The Presiding Elder of each District shall keep a regular account of all the concerns of the fund, as far as they relate to his District, in a proper book, which he shall hand down to his successor.

[Om., 1796. 15. The next District Conferences shall give certificates to all their members respectively for all the money which each Preacher has already advanced to the fund, as far as it can be ascertained], and in future each member of the fund shall receive a certificate from his District Conference for the payment of his subscription.

16. The fund shall never be reduced to less than six hundred dollars.

1796.] 17. This fund shall be reserved for extraordinary cases, which the Chartered Fund may not reach. And no Traveling Preacher shall have a vote in the disposal of the Traveling Preachers' annual subscription, unless he be himself an annual subscriber.

1860.] CHAPTER II.—RAISING SUPPLIES—PARSONAGES.

1789.] [*Section* 1.—[" *Of Raising a General Fund for the Propagation of the Gospel*," *changed*, 1800, *to* " *Of Raising Annual Supplies for the Propagation of the Gospel, Making up the* (" *Allowances to the Wives, Widows, and Children*," *changed*, 1804, *to* " *Allowance*") *of the Preachers*," *changed, again*, 1860, *to* " *Methods for Raising Annual Supplies for the Propagation of the Gospel, and Making up the Allowance of Preachers*"]. §

1784.] *Quest.* 77. How may we raise a general fund for carrying on the whole work of God?

Ans. By a yearly collection, and, if need be, a quarterly one, [**1800.** to be raised by every Assistant in every principal congregation in his Circuit. ‖ Collections.

---

* " A sum not usually exceeding ten pounds."—*Large Minutes.*

† " Subscribed two guineas."—*Ibid.*

‡ " Four."—*Ibid.*

§ Provisions on this subject are found in 1784; formed into a section as above 1787 or 1789. We begin with the provision of 1784.

‖ " By a yearly subscription to be proposed by every Assistant when he visits the classes at Christmas, and received at the visitation following."—*Large Minutes.*

To this end he may then read and enlarge upon the following [**1860.** hints in every such congregation:*

Address to the Congregation.

(1.) How shall we send laborers into those parts where they are most of all wanted? Many are willing to hear, but not to bear the expense; nor can it as yet be expected of them. Stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us in the mean time to supply their lack of service? to raise a general fund, out of which, from time to time, that expense may be defrayed? By this means those who willingly offer themselves may travel through every part, whether there are societies or not,† and stay wherever there is a call without being burdensome to any. Thus may the Gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work?

(2.) Besides this, in carrying on so large a work through the continent,‡ there are calls for money in various ways, and we must frequently be at considerable expense, or the work must be at a full stop. Many too are the occasional distresses of our Preachers or their families, which require an immediate supply. Otherwise their hands would hang down if they were not constrained to depart from the work.

The money contributed will be brought to the ensuing Conference. §

(4.) Men and brethren, help! Was there ever a call like this since you first heard the Gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure.

"Bear ye one another's burdens, and so fulfill the law of Christ." Help to send forth able, willing laborers into your Lord's harvest, so shall ye be assistant in saving souls from death, and hiding a multitude of sins. Help to spread the Gospel of your salvation into the remotest corners of the earth till "the knowledge of our Lord shall cover the land, as the waters cover the sea." So shall it appear to ourselves and all men that we are indeed one body, united by one Spirit; so shall the baptized heathens be yet again constrained to say, "See how these Christians love one another!"

1800.] 1. Every Preacher when first admitted into full [**1804.** connection is to pay two dollars and sixty-seven cents at the Annual Conference.

2. Every other Preacher in full connection is to contribute two dollars every year at the Conference.

3. The moneys, which are accounted for to the Annual Conferences for marriages, are also to be given in.

5. Wherever there remains in the hands of the Stewards a [**1860.** surplus of the moneys raised for the use of the Circuit Preachers, after paying the allowances of the Preachers in the Circuit, let such surplus be brought or sent to the Annual Conference.

6. Every Preacher who has the charge of a Circuit shall make a yearly collection, and, if expedient, a quarterly one in every congregation where there is a probability that the people will be willing to contribute, and the money so collected shall be lodged in the hands of the Steward or Stewards, and brought or sent to the ensuing Annual Conference.

---

* "Society."—*Large Minutes.*

† This in Minutes 1749; not in Large Minutes.

‡ "Three kingdoms."—*Ibid.*

§ "*Quest.* 15. How shall we enlarge the Conference collection to supply the wants of the Preachers?

"*Ans.* Let there be a public collection in all the principal places in the Circuits, and brought to Conference.

"Let every Assistant Preacher see that [the money for the Preachers' wives] is collected and paid quarterly."—*Annual Minutes*, 1784.

7. A public collection shall be made at every Annual and every General Conference for the above purposes.

1832.] 485.* The more effectually to raise the amount necessary to meet the above-mentioned allowances [in., 1860, of the effective Ministers and Preachers] ["let there be made weekly class collections in all our societies where it is practicable (om., 1860, and also for the support of missions and missionary schools under our care), and in such Circuits and Stations where the Stewards approve, large classes may be divided into two or three financial classes, to consist of not more than twelve members and a collector appointed by the Preacher, (by and with the advice and consent of the Stewards,) whose duty it shall be to collect weekly, monthly, or quarterly, as the case may be determined, from each member of the class what they agree to pay, and the money when collected shall be paid regularly to the class-leader, to be brought up by him to the leaders' meeting or Quarterly Conference, as the case may be," changed, 1872, to "let the Stewards at the beginning of the year estimate the amount needed monthly. Then ascertain from each member of the Church, and, as far as practicable, from each attendant of the congregation, what each purposes to give as his monthly contribution. Weekly Collections. [**1860.** **1872.**]

486. Let these sums be entered by the Recording Steward in a book which he shall keep as Treasurer of the Board of Stewards. If the total amount of these sums does not equal the amount needed monthly, then let the Stewards apportion the deficiency among all such as are willing, for Christ's sake, to assume such deficiency, setting down to each person, with his consent, the additional amount which they think he ought monthly to pay.

487. Let the Stewards then adopt and carry out a plan by which every one—except such as prefer to make weekly contributions through their Class Leaders—shall have the opportunity of regularly contributing each month, or oftener, not grudgingly nor of necessity, the sum which has been pledged by him. Let these contributions be paid over regularly to the Recording Steward or Class Leader, and be brought up by him to the Leaders' Meeting or Quarterly Conference, as the case may be. The Recording Steward shall keep an individual account of all these pledges and contributions, and shall pay over the same, under the direction of the Stewards, to the Preachers authorized to receive them"]. Monthly Collections.

1800.] ["4. Every Preacher who has the charge of a Circuit shall earnestly recommend to every class or society in his Circuit to raise a quarterly or annual collection by voluntary contribution, or in such other way or manner as they may judge most expedient from time to time," changed, 1860, to Quarterly Collections.

488. To provide to meet the claims that may be presented and determined at the Annual Conference, every Preacher shall make an annual collection in every congregation of his

* Transferred, 1860, from section on Allowance.

charge"], and the moneys so collected shall be lodged with the Steward or Stewards of the Circuit, to be brought or sent to ["the Annual Conferences," changed, 1812, to "the ensuing Annual Conference"] [om., 1860, with a regular account of the sums raised for this purpose in the classes or societies respectively].

Produce of Chartered Fund.

489. Let the annual produce of the Chartered Fund, as divided among the several Annual Conferences, be applied with the above contributions, but so as not to militate against the rules of the Chartered Fund, [in., 1804, and also the annual dividend arising from the profits of the Book Concern]. Out of the money so collected and brought to the respective Annual Conferences, let the various allowances agreed upon in accordance with the provisions of ¶ 470–481 be paid;

Beneficiaries.

[In., 1852, Each Annual Conference shall have full power to **1860.** determine, by a full vote of all the members present and voting, who among the Superannuated and Supernumerary Preachers, and the widows and orphans of deceased Preachers belonging to the Conference, shall be claimants on the funds of said Conference, and what amount each claimant shall receive from year to year]. [In., 1804, But in no case shall an allowance be made to any Traveling Preacher who has traveled in any Circuit where he might, in the judgment of the Annual Conference, have obtained his full quarterage, if he had applied for it]; and if at any Conference there remain a surplus after making up all such allowances, ["such surplus shall be carried forward to the next Conference that shall meet," changed, 1816, to "the Conference shall send such surplus forward to that Conference they judge to be the most necessitous"].

1860.] 490. Effective men who have not been able to obtain their allowance from the people among whom they have labored, may present a claim to the Conference, to be paid out of the money at the disposal of the Conference, and such claim may be paid, or any part thereof, as the Conference **1808.**] may determine. [If the respective allowances are not raised as provided for, the ("connection," changed, 1816, to "Church") shall not be accountable for the deficiency as in case of debt, [in., 1864, "In no case, however, shall the Church or Conference be holden accountable for any deficiency, as in the case of debt"].

Annual Conference.

491. Every Annual Conference has full liberty to adopt and recommend such plans and rules as to it may appear necessary the more effectually to raise supplies for the respective allowances. Each Annual Conference **1812.**] is authorized to raise a fund, if it judge proper, subject to its own control, and under such regulations as its wisdom may direct, for the relief of the distressed Traveling and Superannuated Preachers, their wives, widows, and children [om., 1860, as also for missionary purposes]; and it shall be the duty **1832.**] of each Annual Conference to take measures, from year to year, to raise money in every Circuit and Station within its bounds for ["the relief of its necessitous Superannuated and Su-

pernumerary Ministers, widows, and orphans. And the Conference shall annually appoint a committee to estimate the several sums necessary to be allowed for the extra expenses of such necessitous claimants, who shall be paid in proportion to the estimates made and the moneys in hand," changed, 1860, to "those purposes"].

7. It shall be the duty of each Annual Conference to take measures, from year to year, to raise moneys in every Circuit and Station within its bounds for the relief of its necessitous Superannuated and Supernumerary Ministers, widows, and orphans. And the Conference shall annually appoint a committee to estimate the several sums necessary to be allowed for the extra expenses of such necessitous claimants, who shall be paid in proportion to the estimates made and the moneys in hand.

1848.] *Section 2.*—Building and Renting Houses for the use of Traveling Preachers.*

1800.] *Quest.* What advice or direction shall be given concerning the building or renting of dwelling houses for the use of the married Traveling Preachers? *Ans.* [**1872.**

492. It is recommended by the General Conference to the Traveling Preachers to advise our friends in general to purchase a lot of ground in each Circuit, and to build a Preacher's house thereon, and to furnish it with, at least, heavy furniture [om., 1864, and to settle the same on trustees appointed by ("the official members of the Quarterly Meeting," changed, 1816, to "the Quarterly Meeting Conference") according to the deed of settlement published in our Form of Discipline]. Parsonages.

493. The General Conference recommend to ["the country," changed, 1812, to "all the"] Circuits, in cases where they are not able to comply with the above request, to rent a house for the married Preacher and his family, (when such are stationed upon their Circuits respectively,) and that the Annual Conferences do assist to make up the rents of such houses as far as they can, when the Circuit cannot do it.

1828.] 494. The Stewards in each Circuit and Station shall be a standing committee (where no Trustees are constituted for that purpose) to provide houses for the families of our married Preachers, or to assist the Preachers to obtain houses for themselves when they are appointed to labor among them. Duty of Stewards.

1816.] 495. It shall be the duty of the Presiding Elders and Preachers to use their influence to carry the above rules respecting building and renting houses for the accommodation of Preachers and their families into effect. In order to this, each Quarterly Conference shall appoint a committee, (unless other measures have been adopted,) which with the advice and aid of the Preachers and Presiding Elders, shall devise such means as may seem Duty of Presiding Elders.

* Taken from section on "Raising Supplies," etc.

fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty.

4. ["Those Preachers who refuse to occupy the houses which [**1860.** may be provided for them on the Stations and Circuits where they are from time to time appointed shall be allowed nothing for house rent, nor receive any thing more than quarterage for themselves, their wives, and children, and their traveling expenses," changed, 1860, to "Any Preacher who shall refuse to occupy the house which may be provided [**1864.** for him by the Stewards shall thereby forfeit his claim on the Stewards to the amount of said house rent"]. Nevertheless, this rule shall not apply to those Preachers whose families are either established within the bounds of their Circuits, or are so situated that in the judgment of the Stewards or the above-mentioned committee it is not necessary, for the benefit of the Circuit, to remove them.

CHAPTER III.—CHURCHES AND CHURCH PROPERTY.

Section 1.—["*Of Building Churches, and the Order to be Observed Therein,*" *changed*, 1864, *to* "*Building Churches.*"

1784.] *Quest.* 74. Is any thing advisable in regard to [**1872.** building [in., 1848, Churches]?

496. Let all our churches be built plain and decent, [in., 1820, and with free seats], [in., 1852, wherever practicable], but not more expensive than is absolutely unavoidable, [om., 1872, otherwise the necessity of raising money will make rich men necessary to us; but if so, we must be dependent on them, yea, and governed by them; and then farewell to Methodist discipline, if not doctrine too].*

1820.] Church Debts. 497. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every Circuit and Station where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said Quarterly Conference shall appoint a judicious committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

1844.] 498. In all cases where debts for building houses of worship have been, or may be, incurred contrary to or in

* *Quest.* 7. Ought not all the Assistants to see to the settling of all the preaching houses by Trustees, and order the said Trustees to meet once in half a year, and keep a register of their proceedings; if there are any vacancies, choose new Trustees for the better security of the houses, and let all the deeds be drawn in substance after that in the printed Minutes? *Ans.* Yes.—*Minutes* of 1780.

The part relating to Church property was included in one section till 1848, when it was divided into the three on "Church Building," "Trustees," and the "Deed."

disregard of the above recommendation, our members and friends are requested to discountenance such a course by declining to give pecuniary aid to all agents who shall travel abroad beyond their own Circuits or Districts for the collection of funds for the discharge of such debts: except in such peculiar cases as may be approved by an Annual Conference, or such agents as may be appointed by their authority.

1820.] 499. In future we will admit no charter, deed, or conveyance for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance that the Trustees of said house shall at all times permit such Ministers and Preachers belonging to the Methodist Episcopal Church as shall from to time be duly authorized by the General Conference of the Ministers of our Church, or by the Annual Conferences, to preach and expound God's holy word, and to execute the discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our Deed of Settlement. Conveyance.

4. As it is contrary to our economy to build houses with pews to sell or rent, it shall be the duty of the several Annual Conferences to use their influence to prevent houses from being so built in future, and as far as possible to make those houses free which have already been built with pews. [**1852.** Free Seats.

1784.] *Quest.* 75. Is there any exception to the rule, "Let the men and women sit apart?" Order in the Congregation.

Ans. There is no exception. Let them sit apart in all our ["chapels," changed, 1787, to "churches"].*

Quest. 76. ["But there is not a worse indecency than this, talking in the chapels† before and after service. How shall this be cured?" changed, 1787, to "But is there not a worse indecency than this, talking in the congregation before and after service? How shall this be cured?" changed, 1792, to "Is there not a great indecency sometimes practiced among us, namely, talking in the congregation before and after service? How shall this be cured"]? [**1860.**

Ans. Let all the Ministers and Preachers join as one man,‡ and enlarge on the impropriety of talking before or after service, and strongly exhort them to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point. §

---

* The Large Minutes contained also the following:—

"*Quest.* (65.) But how can we secure their sitting apart there?

"*Ans.* I must do it myself. If I come into any new house, and see the men and women together, I will immediately go out. I hereby give public notice of this: pray let it be observed.

"In those galleries where they have always sat together, they may do so still. But let them sit apart every-where below, and in all new erected galleries."—*Large Minutes.*

† "Preaching houses."—*Ibid.*

‡ "The very next Sunday they preach in any place."—*Ibid.*

§ The Minutes contained this also:—

"*Quest.* (67.) Is there not another shocking indecency frequently practiced by filthy men against the wall of a preaching house; enough to make any modest woman blush?

"*Ans.* There is: but I beg any one who sees another do this will give him a hearty clap on the back.

1848.] ["*Section 2.—Of Trustees,*" *changed,* 1860, *to* "*Section 2.—*
1860.] *Trustees—Their Appointment, Duties, and Responsibilities.*]

1792.] 1. Let nine trustees be appointed for holding [**1864.** [" preaching houses," changed, 1848, to "Church property"], where proper persons can be procured, otherwise seven or five.

"*Quest.* (68.) Complaint has been made that sluts spoil our houses. How may we prevent this?

"*Ans.* Let none that has spoiled one ever live in another. But what a shame is this! A Preacher's wife should be a pattern of cleanliness, in her person, clothes, and habitation. Let nothing slatternly be seen about her; no rags, no dirt, no litter. And she should be a pattern of industry; always at work, either for herself, her husband, or the poor. I am not willing any should live in the orphan house at Newcastle, or any preaching house, who does not conform to this rule.

"*Quest.* (69.) It has been complained also that people crowd into the Preachers' houses, as into coffee houses, without any invitation. Is this right?

"*Ans.* It is utterly wrong. Stop it at once. Let no person come into the Preacher's house unless he wants to ask a question.

"*Quest.* (70.) May any new preaching houses be built?

"*Ans.* Not unless, 1. They are proposed at the Conference. No, nor 2. Unless two thirds of the expense be subscribed. And if any collection be made for them, it must be made between the Conference and the beginning of February.

"*Quest.* (71.) What can be done to make the Methodists sensible of the excellency of Kingswood school?

"*Ans.* Let every assistant read the following account of it yearly in every congregation:—

"1. The wisdom and love of God have now thrust out a large number of laborers into his harvest; men who desire nothing on earth but to promote the glory of God, by saving their own souls and those that hear them. And those to whom they minister spiritual things are willing to minister to them of their carnal things; so that they 'have food to eat, and raiment to put on,' and are content therewith.

"2. A competent provision is likewise made for the wives of married Preachers. These also lack nothing, having a weekly allowance over and above for their little children; so that neither they nor their husbands need to be 'careful about many things,' but may 'wait upon the Lord without distraction.'

"3. Yet one considerable difficulty lies on those that have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things necessary for the body, clothes only excepted. And it may be, if God prosper this labor of love, they will have these too, shortly.

"4. In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the institution! Is it fit that the children of those who leave wife, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labors in the Gospel? How excellent are the effects of this institution! The Preacher, eased of this weight, can the more cheerfully go on in his labor. And perhaps many of these children may hereafter fill up the place of those that shall 'rest from their labors.'

"5. It is not strange, therefore, considering the excellence of this design, that Satan should have taken much pains to defeat it, particularly by lies of every kind, which were plentifully invented and handed about for several years. But truth now generally prevails, and its adversaries are put to silence. It is well known that the children want nothing; that they scarce know what sickness means; that they are well instructed in whatever they are capable of learning; that they are carefully and tenderly governed; and that the behavior of all in the house, elder and younger, is 'as becometh the gospel of Christ.'

"6. But the expense of such an undertaking is very large, so that we are ill able to defray it. The best means we could think of at our Conference to supply the deficiency is once a year to desire the assistance of all those in every place who wish well to the work of God; who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

"7. All of you who are thus minded have an opportunity now of showing your

1848.] When a new Board of Trustees is to be created it shall be done (except in those States and Territories where the statutes provide differently) by the appointment of the Preacher in charge, or the Presiding Elder of the District. Creation of a Board.

1796.] 3. When any one or more of the Trustees shall die, or cease to be a member or members of the said Church according to the rules of the Discipline as aforesaid, then and in such case it shall be the duty of the stationed Minister or Preacher (authorized as aforesaid) who shall have the pastoral charge of the members of the said Church (except in those States and Territories where the statutes provide differently), to call a meeting of the remaining Trustees as soon as conveniently may be, and when so met, the said Minister or Preacher shall proceed to nominate one or more persons to fill the place or places of him or them whose office [or offices] has [or have] been vacated as aforesaid; provided, the person or persons so nominated shall have been one year a member or members of the said Church immediately preceding such nomination, and be at least twenty-one years of age; and the said Trustees, so assembled, shall proceed to elect, and by a majority of votes appoint, the person or persons so nominated to fill such vacancy or vacancies, in order to keep up the number of nine Trustees forever, and in case of an equal number of votes for and against the said nomination, the stationed Minister or Preacher shall have the casting vote.* Mode of Filling Vacancies.

1787.] 5. That no person shall be eligible as a Trustee to any of our [in., 1800, houses], churches, or ["colleges," changed, 1792, to "schools"], [in., 1789, nor act as a Steward or Leader], that is not ["in constant communion and a regular Leader or a member of a class," changed, 1792, to "a regular member of our ("Society," changed, 1816, to "Church")]. Eligibility.

1864.] *Quest.* How shall Trustees be constituted for our Church property, and what shall be their duties? [**1872.**

500. Each Board of Trustees [in., 1872, of our Church property] shall consist of not less than three, nor more than nine persons, each of whom shall be not less than twenty-one years of age, and a majority of whom shall be members of the Methodist Episcopal Church. Number of Trustees.

501. In all cases where the law of the State or Territory requires a specified mode of election, that mode shall be observed. Mode of Election.

502. Where no such specific requirement is made, the Trustees shall be elected annually, by the fourth Quarterly Conference of the Circuit or Station, upon the nomination of the Preacher in Charge, or the Presiding Elder of the Dis-

love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents who give up their all for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know, in doing this, you lend unto the Lord. In due time he shall pay you again.

"*Quest.* (72.) But how can we keep out of debt?

"*Ans.* Let a collection be made for this school, the Sunday before or after midsummer, in every preaching house, great and small, throughout England, Scotland, and Ireland."

* From the Deed of 1796.

trict. In case of failure to elect at the proper time, a subsequent Quarterly Conference may elect; and all the Trustees shall hold their office until their successors are elected.

4. In States and Territories where an option is given as to the mode of election, the one or the other may be pursued, and all these provisions shall apply.

503. All the foregoing provisions shall apply both to the creation of new Boards and to the filling of vacancies, whether for houses of worship or dwellings for the Preachers.

1796.] 504. Provided, nevertheless,* That if the said Trustees, or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of the said premises, and they, the said Trustees, or their successors, be obliged to pay the said sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said premises, or by selling the said premises, after notice given to the Pastor or Preacher who has the oversight of the congregation attending Divine service on the said premises, if the money due be not paid to the said Trustees, or their successors, within one year after such notice given; and if such sale take place the said Trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall deposit the remainder of the money produced by the said sale in the hands of the Steward or Stewards of the society belonging to or attending Divine service on said premises; which surplus of the produce of such sale, so deposited in the hands of the said Steward or Stewards, shall be at the disposal of the ["Annual," changed, 1856, to "Quarterly"] Conference] which said ["Annual," changed, 1856, to "Quarterly"] Conference shall dispose of the said money according to the best of ["their," changed, 1872, to "its"] judgment for the use of the said society.

Proviso.

Relief of Trustees.

1787.] 505. No person who is a Trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or ["the person who makes the loan," changed, 1792, to "the creditor"] will accept.

Joint Security.

1872.] 506. Charters obtained for our Church property shall conform in the manner of creating and filling Boards of Trustees to the provisions of this chapter.

1828.] ["6. The Board of Trustees of every Circuit or Station shall be responsible to the Quarterly Conference of said Circuit or Station, and shall be required to present a report of its acts during the preceding year," changed, 1872, to [**1872.**

Trustees Responsible to the Quarterly Conference.

* From the Deed of 1796.

"507. The Board or Boards of Trustees in any Circuits or Stations shall hold all our Church property, using so much of the proceeds as may be needful to pay debts or to make repairs; and shall be amenable to the Quarterly Conference, to which they shall make an annual report, at the fourth Quarterly Conference, embracing the following items:—1. Number of Churches and Parsonages. 2. Their probable value. 3. Title by which held. 4. Income. 5. Expenditures. 6. Debts, and how contracted. 7. Insurance. 8. Amount raised during the year for building or improving Churches or Parsonages"]: Provided that in all cases, when a new Board [**1848.** of Trustees is to be created, it shall be done (except in those States and Territories where the statutes provide differently) by the appointment of the Preacher in Charge, or the Presiding Elder of the District.

1848.] *Section* 3.—["*Of the form of a Deed of Settlement*," *changed*, 1864, *to* "*Form for Conveyance of Church Property*"].

1796.] *Quest.* What shall be done for the security of our [**1872.** [om., 1864, preaching houses and the premises belonging thereto]? [in., 1864, Church property]?

Ans. Let the following plan of a deed of settlement be [**1864.** brought into effect in all possible cases, and as far as the laws of the States respectively will admit of it.

1812.] But each Annual Conference is authorized to make such modification in the deeds as they may find the different usages and customs of law require in the different States and Territories, so as to secure the premises firmly by deed, and permanently to the Methodist Episcopal Church, according to the true intent and meaning of the following form of a deed of settlement, any thing in the said form to the contrary notwithstanding; [om., 1812, namely]:

1796.] This INDENTURE, made this day of in the year of our Lord one thousand hundred and between of in the State of (if the grantor be married, insert the name of his wife) of the one part, and Trustees, in trust for the uses and purposes hereinafter mentioned, all of the in the State of aforesaid, of the other part, WITNESSETH, that the said (if married, insert the name of his wife) for and in consideration of the sum of pounds, specie, to in hand paid, at and upon the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, hath (or have) given, granted, bargained, sold, released, confirmed, and conveyed, and by these presents doth (or do) give, grant, bargain, sell, release, confirm, and convey unto them the said and their successors (Trustees, in trust for the uses and purposes hereinafter mentioned and declared), all the estate, right, title, interest, property, claim, and demand whatsoever, either in law or equity, which he the said (if married, here insert the name of his wife) hath (or have) in, to, or upon all and singular a certain lot, or piece of land, situate, lying, and being in the and State aforesaid, bounded and butted as follows, to wit (here insert the several courses and distances of the ground to the place of beginning), containing and laid out for acres of ["ground," changed, 1812, to "land"], together with all and singular the houses, woods, waters, ways, privileges, and appurtenances thereto belonging, or in any wise appertaining; TO HAVE AND TO HOLD all and singular the above-mentioned and described lot or piece of ground,

situate, lying, and being as aforesaid, together with all and singular the houses, woods, waters, ways, and privileges thereto belonging, or in any wise appertaining unto them the said and their successors in office for ever in trust, that they shall erect and build, or cause to be erected and built thereon, a house or place of worship for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which from time to time may be agreed upon and adopted by the Ministers and Preachers of the said Church at their General Conferences in the United States of America; and in further trust and confidence that they shall at all times, for ever hereafter, permit such Ministers and Preachers belonging to the said Church as shall from time to time be duly authorized by the General Conferences of the Ministers and Preachers of the said Methodist Episcopal Church, or by the Yearly Conferences authorized by the said General Conference [om., 1812, and none others], to preach and expound God's holy word therein; and in further trust and confidence, [**1856.** that as often as any one or more of the Trustees herein before mentioned shall die, or cease to be a member or members of the said Church according to the Rules and Discipline as aforesaid, then and in such case it shall be the duty of the stationed Minister or Preacher (authorized as aforesaid) who shall have the pastoral charge of the members of the said Church, to call a meeting of the remaining Trustees as soon as conveniently may be; and when so met, the said Minister or Preacher shall proceed to nominate one or more persons to fill the place or places of him or them whose office or offices has (or have) been vacated as aforesaid; Provided, the person or persons so nominated shall have been one year a member or members of the said Church immediately preceding such nomination, and of at least twenty-one years of age; and the said Trustees, so assembled, shall proceed to elect, and by a majority of votes appoint, the person or persons so nominated to fill such vacancy or vacancies, in order to keep up the number of nine Trustees for ever; and in case of an equal number of votes for and against the said nomination, the stationed Minister or Preacher shall have the casting vote.

Provided, nevertheless,* that if the said Trustees, or any of them, or their successors, have advanced or shall advance any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of the said premises, and they the said Trustees, or their successors, be obliged to pay the said sum or sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said premises, or by selling the said premises, after notice given to the Pastor or Preacher who has the oversight of the congregation attending divine service on the said premises, if the money due be not paid to the said Trustees or their successors within one year after such notice given; and if such sale take place, the said Trustees, or their successors, after paying the debt and all other expenses which are due from the money arising from such sale, shall deposit the remainder of the money produced by the said sale in the hands of the Steward or Stewards of the Society belonging to or attending divine service on the said premises, which surplus of the produce of such sale so deposited in the hands of the said Steward or Stewards shall be at the disposal of the next Yearly Conference authorized as aforesaid, which said Yearly Conference shall dispose of the said money, according to the best of their judgment, for the use of the said Society. And the said doth by these presents [**1864.** warrant, and for ever defend, all and singular, the before-mentioned

---

* Transferred to section on Trustees.

and described lot or piece of ground, with the appurtenances thereto belonging, unto them the said and their successors, chosen and appointed as aforesaid, from the claim or claims of him the said his heirs and assigns, and from the claim or claims of all persons whatever. In testimony whereof, the said (if married, insert the name of his wife) have hereunto set their hands and seals the day and year aforesaid.

Sealed and delivered in the presence of us (Two witnesses.)

Grantor's (L. S.)
his wife's (L. S.)

Received the day of the date of the above-written indenture, the consideration therein mentioned in full.

Witnesses.]

Grantor's (L. S.)

County, ss.

BE IT REMEMBERED, That on the day of in the year of our Lord one thousand personally appeared before me, one of the justices of the peace in and for the county of and State of the within named the grantor (if married, insert the name of his wife) and acknowledged the within deed of trust to be their act and deed, for the uses and purposes therein mentioned and declared; and she the said wife of the said being separate, and apart from her said husband, by me examined, declared that she made the same acknowledgment, freely and with her own consent, without being induced thereto through fear or threats of her said husband. In testimony whereof, I have hereto set my hand and seal the day and year first above written.

Here the justice's name. (L. S.)

N. B. It is necessary that all our deeds should be recorded after execution, for prudential as well as legal reasons. [**1820.**

1864.] 508. In all conveyances of ground for the erection of houses of worship, or upon which they may have been already erected, let the following clause be inserted at the proper place: "In trust that said premises shall be used, kept, maintained, and disposed of as a place of Divine worship for the use of the ministry and membership of the Methodist Episcopal Church in the United States of America; subject to the Discipline, usage, and ministerial appointments of said Church as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference in whose bounds the said premises are situate."

Form of Conveyance for Churches.

509. In all conveyances of ground for the erection of dwelling-houses for the use of the Preachers, or upon which they may have been already erected, let the following clause be inserted at the proper place: "In trust that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the Preachers of the Methodist Episcopal Church in the United States of America who may, from time to time,

Form of Conveyance for Parsonages.

be stationed in said place; subject to the usage and Discipline of said Church as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds said premises are situate."

Conformity to State Laws.

510. In all other parts of such conveyances, as well as in their attestation, acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages, and forms of the several States and Territories in which the property may be situated, so as to secure the ownership of the premises *in fee simple*.

Sale of Church Property.

511. Whenever it shall become necessary for the payment of debts, or with a view to reinvestment, to make a sale of Church property that may have been conveyed to Trustees for either of the foregoing purposes, said Trustees or their successors may, upon application to the Quarterly Conference, obtain an order—a majority of all the members of such Quarterly Conference concurring, and the Annual Conference, [in., 1868, and, in the interim of the Annual Conference, the Preacher in charge and the Presiding Elder of the District] consenting—for the sale, with such limitations and restrictions as said Quarterly Conference may judge necessary; and said Trustees, so authorized, may proceed to sell and convey said property; Provided, that in all such cases the proceeds of the sale, after the payment of debts, if any, shall be applied to the purchase or improvement of other property for the same uses, and deeded to the Church in the same manner prescribed above.

Section 4.—Trusteeship.

Quest. What shall be done for the better security of donations, bequests, grants, etc., made for benevolent purposes to the Methodist Episcopal Church? *Ans.* 1. [1872.

Board of Trustees.

512. There shall be located at Cincinnati an incorporated Board of Trustees of the Methodist Episcopal Church, composed of twelve members, six ministers and six laymen, appointed by the General Conference, of whom three of each class shall hold office four years, and three of each class eight years; all vacancies to be filled quadrennially by the General Conference. The duty of this Board shall be to hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said Board or to the Methodist Episcopal Church as such for any benevolent object, and to administer the said funds and the proceeds of the same, in accordance with the directions of the donors and of the interests of the Church contemplated by said donors under the direction of the Gen-

eral Conference; [in., 1872, Provided, that any sums thus donated or bequeathed, but not especially designated for any benevolent object, shall be appropriated to the "Permanent Fund"].

513. When any such donation, bequest, grant, or trust, etc., is made to this Board, or to the Church, it shall be the duty of the Preacher in the bounds of whose charge it occurs to give an early notice thereof to the Board, which shall proceed without delay to take possession of the same, according to the provisions of its charter.

514. The Board shall make a faithful report of its doings, and of the funds and property on hand, at each quadrennial session of the General Conference of the Methodist Episcopal Church.

CHAPTER IV.—BOUNDARIES OF CONFERENCES.*

Section 1.—Mode of Determining Boundaries.

1872.] 515. The General Conference shall appoint a Committee on Boundaries, to consist of three members to be nominated from each Mission District by the Delegates of that District, over which one of the Bishops shall preside, and of which twenty-four shall be a quorum. All matters pertaining to Conference lines shall be referred to this Committee, and its decision shall be final.

Section 2.—Boundaries of the Annual Conferences.

1836.] 16. ARKANSAS CONFERENCE shall include the [**1848.** ["Territory," changed, 1840, to "State"] of Arkansas, [om., 1844, that part of Missouri Territory lying south of the Cherokee line; ("also so much of the State of Louisiana as is now included in the Louisiana District," changed, 1840 ((and om., 1844)) to "so much of Texas as is now embraced in the Red River District")].

1852.] 33. The ARKANSAS CONFERENCE shall include the [**1860.** States of Arkansas, Texas, [om., 1856, and so much of New Mexico as lies east of the Rocky Mountains, and that part of the Indian Territory west of Arkansas], and so much of the State of Missouri as is not included in the Missouri Conference.

1872.] 516. (1.) ARKANSAS CONFERENCE shall include the State of Arkansas and the Indian country west of the State.

1832. 2. ALABAMA CONFERENCE shall include [om., 1844, [**1848.** South Alabama], [om., 1840, that part of Mississippi not included in

* The boundaries of Conferences are first noticed, 1796, in the section on "General and Yearly Conferences;" and they are placed in a separate section, 1804. The Conferences 1773–1792 had no boundaries, or rather the entire work was embraced in an undivided Conference, and each Preacher was at liberty to attend such session as he chose. In 1792 District Conferences were organized, and to be bounded by the Bishops; these Conferences were dropped in 1796, and the Annual Conferences organized and bounded.

the Mississippi Conference], [in., 1844, all that part of the State of Alabama not included in the Tennessee Conference], West Florida, [in., 1840, and the counties of Jackson, Greene, Wayne, Clark, Lauderdale, Kemper, Noxubee, Lowndes, and that part of Monroe east of the Tombigbee River in the State of Mississippi.]

1868.] 517. (2.) ALABAMA CONFERENCE shall ["embrace," changed, 1872, to "include"] the State of Alabama [om., 1872, and that portion of the State of Florida lying west of Apalachicola River.]

1796.] 2. BALTIMORE CONFERENCE, for the remainder of [**1812.** Pennsylvania, ["the remainder," changed, 1800, to "the Western Shore"] of Maryland and the Northern Neck of Virginia, [in., 1808, Carlyle District], [in., 1804, and the Greenbrier District].

1812.] 5. The BALTIMORE CONFERENCE shall include the [**1848.** remaining part of Virginia not included in the [om., 1824, Tennessee and] Virginia, [in., 1820, Philadelphia, (om., 1824, Kentucky)], [in., 1824, Holston, Ohio, and Pittsburgh] Conferences, the Western Shore of Maryland, [in., 1832, except a small portion included in the Pittsburgh Conference], and that part of Pennsylvania east of the ["Ohio River," changed, 1824, to "Alleghany Mountains"], and west of the Susquehanna, [in., 1820, and om., 1824, together with the Bald Eagle, Lycoming, Northumberland, and Shamokin Circuits, ("not included in," changed, 1820, to "heretofore belonging to") the Genesee Conference], [in., 1824, including Northumberland District].

1848.] BALTIMORE CONFERENCE shall include all that [**1860.** part of Virginia not embraced in the ["Ohio," changed, 1852, to "Western Virginia"], Pittsburgh, and Philadelphia Conferences, and which is bounded by a line commencing at the mouth of the Rappahannock River, running with said river to the head waters thereof (including Fredericksburgh), thence by the Blue Ridge to New River, taking in Floyd Circuit, thence by New River to the boundary of the ["Ohio," changed, 1852, to "Western Virginia"] Conference, and the Western Shore of Maryland, except a small portion included in the Western Virginia Conference, and that part of Pennsylvania lying east of the Alleghany Mountains and west of the Susquehanna River, including Huntington and Northumberland Districts.

1860.] 1. BALTIMORE CONFERENCE shall be composed of [**1868.** the Baltimore, Washington, Potomac, Winchester, Rockingham, Roanoke, and Lewisburgh Districts, as they existed at the adjournment of 1857, the line through the city of Baltimore being the following, namely: Leaving the line of the Patapsco River and Jones's ["Mills," changed, 1864, to "Falls"] at Monument-street, and along that street to Eutaw-street, down Eutaw-street to Ross-street, thence along Ross-street to Dolphin-street, thence along Dolphin-street to Grundy-street, out Grundy-street to the city line, and along the line of the city Corporation to Jones's Falls, Emory and Whatcoat Stations being exceptions, and belonging to East Baltimore Conference.

1868.] 518. (3.) BALTIMORE CONFERENCE shall embrace the District of Columbia, the Western Shore of Maryland, excepting so much of Alleghany County as lies west of the dividing ridge of the Alleghany Mountains, and including so much of the State of Pennsylvania as lies within the Hancock, Alleghany, and Frostburgh Circuits, the County of Frederick [in., 1872, the city of Fredericksburgh], in the State of Virginia, and the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, Hardy, Pendleton, and Grant, in the State of West Virginia.

1836.] 4. BLACK RIVER CONFERENCE shall include [in., [**1872.** 1844, together with Rose Circuit] that part of the State of New York, west of Troy Conference, not embraced in the [in., 1848, East] [**1868.** Genesee Conference, as far south as the Erie Canal, and all the societies on the immediate banks of said canal, except Utica, [in., 1840, Canastota], [in., 1844, Montezuma and Port Byron], the counties of **1868.**] Jefferson, Lewis, Franklin, and St. Lawrence, in [**1872.** the State of New York.

1824.] 5. The CANADA CONFERENCE shall include all the [**1832.** upper province of Canada. (See Genesee Conference.)

1848.] There shall be an Annual Conference on the Pa- [**1852.** cific Coast, to embrace Oregon, California, and New Mexico, to be called the OREGON AND CALIFORNIA MISSION CONFERENCE—to be organized as soon as practicable, under the authority and direction of the episcopacy—possessing all the rights, powers, and privileges of other Annual Conferences, except that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and of the Chartered Fund.

1852.] 519. (4.) CALIFORNIA CONFERENCE shall ["embrace," changed, 1872, to "include"] the State of California [in., 1864, lying west of the summit of the Sierra Nevada Mountains] [in., 1856, and (om., 1860, also) the Sandwich Islands], [om., 1864, the Territory of Utah, and so much of the Territory of New Mexico as lies west of the Rocky Mountains] [in., 1860, and om., 1864, until these may be formed into a Mission Conference].

1864.] 520. (5.) CENTRAL GERMAN CONFERENCE shall comprise the German work ["at present connected with," changed, 1868, to "within the bounds of"] ["the Cincinnati, North Ohio, and South-eastern Indiana Conferences (in., 1868, and include also Danville, in Illinois, and Golconda and Metropolis, in Illinois,") changed, 1872, to "within the States of Ohio, West Virginia, Michigan, and Indiana, except those appointments belonging at present to the Chicago German Conference; also, the German work in the States of Kentucky, Tennessee, and Western Pennsylvania, and also include Golconda and Metropolis, Illinois."]

1860.] 521. (6.) CENTRAL ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Illinois Conference and south of the following line, namely: Beginning on the Mississippi River at the Meredosia, thence down the Meredosia to its mouth; thence easterly to Center School-House, so as to include Center Society [om., 1868, in Central Illinois Conference]; thence to the mouth of Mud Creek; thence up Green River to Coal Creek; thence up said creek to the Chicago and Rock Island Railroad; thence along said railroad to [om., 1868, La Salle, and in., Bureau Junction]; thence ["with," changed, 1868, to "to"] the Illinois River ["to the mouth of the Kankakee River; thence with said river to the Indiana State line, so as to embrace [in., 1864, the city of Peru, Utica, and] La Salle Station," changed, 1868, to "thence up said river and the Kankakee to the Indiana State line, leaving the city of Ottawa in the Rock River Conference, and Aroma and Bureau Junction in the Central Illinois Conference"]*

* See Peoria, the former name.

1868.] 8. CENTRAL NEW YORK CONFERENCE shall be [**1872.** bounded on the north by Lake Ontario and the Black River Conference, on the east by Troy Conference, on the south by a line running east from Newfield to Ithaca; thence easterly north of Slaterville, Hartford, Marathon, and Willett to the west line of Chenango County; thence northerly to the northern boundary of said county, excluding all of Chenango District in Chenango County; thence easterly on the northern boundary of said county to the Unadilla River; thence up said river to the Cherry Valley turnpike; thence easterly on said turnpike to the southwesterly boundary of Troy Conference, including all places on the line of said turnpike, and on the west by East Genesee Conference.

1872.] 522. (7.) CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the Western New York Conference, extending into the State of Pennsylvania so as to include Troy District; on the east by the west line of Tioga County and the west line of the town of Danby to its junction with the town of Ithaca; thence by a line running easterly, north of Slaterville, Harford, Marathon, and Willett, to the west line of Chenango County; thence northerly to the north line of said county, excluding all of Chenango District in Chenango County; thence easterly on the northern line of said county to the Midland Railroad, and on the east and north by the Northern New York Conference.

1860.] CENTRAL OHIO CONFERENCE shall be bounded by [**1868.** a line commencing at the north-west corner of the State of Ohio; thence east by the north line of the State to a point north of the mouth of Sandusky River; thence south to the mouth of Sandusky River, excluding Port Clinton Circuit; thence up said river to Upper Sandusky, excluding Tiffin City, and including Fremont and Upper Sandusky; thence along the Pittsburgh, Fort Wayne, and Chicago Railroad to Crestline, including Bucyrus Station and Crestline; thence along the Cleveland, Columbus, and Cincinnati Railroad, by the curve to Delaware, leaving Cardington and Galion in Central Ohio Conference, and so much of the town of Delaware as lies on the east side of the Olentangy River, in North Ohio Conference; thence along the said railroad to the north line of the Ohio Conference; thence west along the north line of the Ohio and Cincinnati Conferences to the west line of the State; thence north along the west line of the State to the place of beginning.

1868.] 523. (8.) CENTRAL OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference; on the south by the Springfield branch of the Cleveland, Columbus, and Cincinnati Railroad to the west line of the Ohio Conference, yet so as to exclude St. Paul's charge in Delaware, and Milford, and to include Marysville; thence to the west line of the State of Ohio by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio.

524. (9.) CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County,

excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair, and Clearfield Counties, except so much of Clearfield County as is embraced in the Erie Conference; thence to Saint Mary's; on the north by a line extending from Saint Mary's eastward to Emporium; thence by the southern boundary of Potter and Tioga [in., 1872, including Wharton, or any part south of the mountain ridge in Potter County], except such portion of Tioga as is in Liberty Valley Circuit; thence through Sullivan County north of Laporte, to the west line of Wyoming County; on the east by Wyoming Conference to the north line of the Philadelphia Conference; thence on the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Ashland, Beaver Meadow, and Whitehaven Circuits; thence by the Susquehanna River to the place of beginning [in., 1872, including Harrisburgh].

1872.] 525. (10.) CHICAGO GERMAN CONFERENCE shall include all the State of Wisconsin, except those appointments along the Mississippi River and that part of the State of Illinois north of an east and west line passing along the north line of the city of Bloomington (also excepting the territory now in the South-west German Conference), and east of a north and south line passing through the city of Freeport, and that part of the State of Indiana west of the line between the counties of St. Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, Illinois.

1852.] CINCINNATI CONFERENCE shall commence at the mouth of Ohio Brush Creek, and is bounded on the south by the Ohio River, and on the west by the Indiana State line, to the southern bounds of the [om., 1856, North Ohio, and, 1860, Delaware], [in., 1856, Delaware, and, 1860, West Ohio, 1864, Central Ohio] Conference, at the south-west corner of Darke County; thence eastwardly along said line, so as to exclude the Sydney and Delaware Districts of the [om., 1856, North Ohio, and, 1860, Delaware], [in., 1856, Delaware, and, 1860, Central Ohio] Conference to its junction with the southern line of the [om., 1856, North Ohio, and, 1860, Delaware], [in., 1856, Delaware, and, 1860, Central Ohio] Conference; thence in a south-eastwardly direction with said western line of the Ohio Conference to the place of beginning.

1868.] 526. (11.) CINCINNATI CONFERENCE shall be bounded on the north by a line commencing at the south-west corner of Darke County in the State of Ohio; thence easterly to the north-west corner of the Ohio Conference, so as to leave Bellefontaine and Delaware Districts in the Central Ohio Conference; on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the State of Indiana [in., 1872, except so much of a variation from that line as to attach Elizabeth, Hamilton County, Ohio, to the South-eastern Indiana Conference].

1864.] 527. (12.) COLORADO CONFERENCE shall include [om., 1868, the Territory or State of Colorado] Colorado Territory, and that part of [in., 1872, the Territory of Wyoming lying north of Colorado] [om., 1872, Dacotah Territory lying west of Nebraska, and the Territory of New Mexico, except that portion lying west of the Rocky Mountains].

528. (13.) DELAWARE CONFERENCE [om., 1872, of colored members] shall [om., 1868, embrace] include the territory north and west of the Washington Conference [in., 1868, and east of the summit of the Alleghany Mountains].

529. (14.) DES MOINES CONFERENCE shall include [om., 1868, all] that part of the State of Iowa ["not included in the Iowa and Upper Iowa Conferences," changed, 1868, to "west (in., 1872, and south) of ("a line," changed, 1872, to "the following line") beginning at the south-east corner of Wayne County; thence due north to the south line of Marshall County (leaving Knoxville to the Iowa Conference and Monroe to the Des Moines Conference); thence west to the south-west corner of Story County; thence (due) north ("to the State line," changed, 1872, to "the north-east corner of Story County"); thence west to the (om., 1872, south-east corner of Story County) (in., 1872, north-east corner of Crawford County; thence south to the township eighty-three; thence west to the east line of Monana County; thence south and west on the line of Monana County to the Missouri River"], [om., 1872, and Iowa Falls in Upper Iowa Conference; and also that portion of Dacotah Territory east of the Missouri River and south of Fort Randall]. See Western Iowa Conference.

1856.] 530. (15.) DETROIT CONFERENCE shall include [om., 1868, all] that part of the State of Michigan [om., 1868, lying] east of the principal meridian [om., 1868, line] and (also) the upper peninsula [shall be connected with the Detroit Conference, om., 1860] [in., 1860, and om., 1864, and those parts of Minnesota and Wisconsin adjacent to Lake Superior].

1868.] 531. (16.) EAST GERMAN CONFERENCE shall embrace the German work east of the Alleghany Mountains.

1848.] 16. EAST GENESEE CONFERENCE shall include that [**1872.** part of the State of New York west of [om., 1868, Black River, Oneida], [in., 1868, Central New York, and, 1852, Wyoming] Conferences, and east of the Genesee River, [in., 1852, and om., 1856, excepting Lima Station], including the [om., 1868, whole of the] city of Rochester, together with so much of the State of Pennsylvania as is included (embraced) in [om., 1852, the Seneca Lake and Wellsborough Districts and Ulysses Circuits], [in., 1852, om., 1860, Elmira and Corning Districts], [in., 1856, Troy (om., 1864, except Laporte Circuit)], [in., 1860, om., 1864, Hornellsville], [in., 1868, excluding Potter County, excepting that portion included in Brookfield Circuit].

1860.] 532. (17.) EAST MAINE CONFERENCE shall include that part of the State of Maine not included in the Maine Conference.

1836.] 533. (18.) ERIE CONFERENCE shall be bounded on the north by Lake Erie, on the east by a line commencing at

the mouth of the Cattaraugus Creek [in., 1848, thence up said creek to the village of (om., 1856, Lodi) (in., 1856, Gowanda) leaving said village in the Genesee Conference]; thence to the Alleghany River at the mouth of Tunungwant Creek; thence up said creek ("eastward," changed, 1860, to "southward") to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; ["thence east to the head of Mahoning Creek," changed, 1868, to "thence southward to the head of Mahoning Creek"]; thence down said creek [in., 1852, exclusive of the Milton Society] [in., 1864, but including Finley Society in the Punxutawney Circuit, and] [in., 1856, Putneyville in the Bethlehem Circuit] to the Alleghany River; thence across said river in a north-westerly direction to the Western Reserve Line, including the north part of Butler County and Newcastle [in., 1848, and om., 1852, except Petersburgh] [in., 1852, and also including Petersburgh]; thence west to the Ohio Canal; thence along said canal to Lake Erie, including [om., 1840, Ohio] [in., 1840, and om., 1856, Cleveland City] [in., 1844, Akron] [in., 1856, and all of Cleveland lying east of the Cuyahoga River.]

1844.] 28. EASTERN TEXAS CONFERENCE shall embrace [**1848.** all that part of the Republic of Texas east of a line beginning at the east pass of the Bay of Galveston, thence through said bay to the mouth of Trinity River, thence up said river to the source of the middle fork of the same.

1872.] 534. (19.) FLORIDA CONFERENCE shall include the State of Florida.

1812.] 9. The GENESEE CONFERENCE shall include [om., [**1824.** 1820, the bounds of the Susquehanna], [om., 1816, Cayuga], [in., 1816, Oneida, Genesee, Chenango], [in., 1820 Seneca,], the Upper and Lower Canada Districts, [in., 1820, the Chautauqua and Lake Circuits, heretofore belonging to the Ohio Conference, and that part of Susquehanna District not belonging to Baltimore Conference].

Provided, nevertheless, the Bishops have authority, in the [**1816.** interval of the General Conference, to appoint another Annual Conference down the Mississippi, if they judge it necessary.

Provided, also, that they have authority to appoint [an- [**1824.** other, om., 1816] other Annual [om., 1816, Conference] Conferences in the interval of the General Conference if [om., 1816, a number of new Circuits be anywhere formed; but no District or Circuit shall be added to such new Conference without the consent of the old Conference to which it belongs], [in., 1816, if the number of Circuits should increase so as, in their judgment, to require it].

1820. *Provided*, 2d, that the Bishops be, and are hereby authorized, by and with the advice and consent of the New England Conference, to form a new Conference in the eastern part of the New England Conference, in the interval between this and the next General Conference, if they shall judge it to be expedient.

Provided, 3d, that the episcopacy, by and with the advice and consent of the Genesee Conference, if they judge it expedient previous to the sitting of the next General Conference, shall have authority to establish a Conference in Canada.

1824.] 4. The GENESEE CONFERENCE shall include the [**1832.** Oneida, Black River, Chenango, Susquehanna, Ontario, Genesee, and

Erie Districts, and Sharon Circuit, from New York, except that part of Erie District south-west of Cattaraugus Creek.

1832.] 7. GENESEE CONFERENCE shall include that part of [**1840.** the State of New York west of Cayuga Lake not included in the [om., 1836, Pittsburgh], [in., 1836, Erie] Conference, and so much of Pennsylvania as is included by the [in., 1836, Sugar Creek, Smithport], (om., 1836, the Tioga), Wellsborough, and Loyalsock Circuits in the State of Pennsylvania.

1840.] 9. GENESEE CONFERENCE shall include that part of [**1848.** the State of New York lying west of a line running south from Lake Ontario, by way of Cayuga Lake, to Pennsylvania, not embraced in the Erie Conference, and so much of the north part of the State of Pennsylvania as is included in Seneca Lake, Dansville, and Cattaraugus Districts.

1848.] 13. GENESEE CONFERENCE includes all that part of [**1868.** the State of New York west of the East Genesee Conference, [in., 1852, including Lima Station, om., 1856, and in., 1860, and then om. again, 1864], except so much as is included in the Erie Conference [om., 1856, and Smithport, Cowdersport, [in., 1852, and Bradford Circuits] [**1864.** in Pennsylvania], [in., 1856, and also so much of the State of Pennsylvania as is embraced in Olean District].

1868.] 19. GENESEE CONFERENCE shall include that part [**1872.** of the State of New York west of the Genesee River, excepting the city of Rochester, and so much as is included in the Erie Conference, and also including the County of Potter, in the State of Pennsylvania, with the exception of the Brookfield Charge, and also so much of M'Kean County as is embraced in the Olean District.

1832.] 18. GEORGIA CONFERENCE shall include (all) the [**1844.** State of Georgia, except what is now embraced in the [in., 1840, Newtown District] in the Holston Conference, East and Middle Florida.

1844.] 32. GEORGIA CONFERENCE shall include all the [**1848.** State of Georgia, except that part which lies south of a line commencing at Fort Gaines on the Chattahoochee River, running thence in a direct line to Albany, on Flint River; thence along the line of Ocmulgee and Flint River Railroad to the Ocmulgee River; thence down said river to the Altamaha; thence down the Altamaha to the Atlantic Ocean; and also that part of North Carolina embraced in Murphy Circuit, Lafayette District.

1868.] 535. (20.) GEORGIA CONFERENCE shall include the State of Georgia.

1864.] 17. There shall be an Annual Conference in Ger- [**1868.** many, to be denominated the Mission Conference of Germany and Switzerland, embracing also the missions in France and Switzerland where the German language is spoken, which Conference shall possess all the rights, powers, and privileges of other Annual Conferences, excepting that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern or the Chartered Fund, and of voting on constitutional changes proposed in the Discipline.

1868.] 536. (21.) GERMANY AND SWITZERLAND [om., 1872, MISSION] CONFERENCE shall include the work in Germany and those portions of France and Switzerland where the German language is spoken.

1832.] 15. HOLSTON CONFERENCE shall include East Ten- [**1840.** nessee, and that part of the State of Georgia, [om., 1836, lying north of the Blue Ridge], [in., 1836, now embraced in the Newtown District],

and also what is now embraced in the Tugulo and Pickens Circuits, and those parts of South Carolina, [om., 1836, North Carolina], and Virginia included in the Ashville and Abingdon Districts.

1840.] 20. HOLSTON CONFERENCE shall include East Ten- [**1844.**
nessee and that part of the States of Georgia, South Carolina, North Carolina, and Virginia, now embraced in the Newtown, Ashville, Wytheville, Abingdon, and Greenville Districts.

1844.] 24. HOLSTON CONFERENCE shall include East Ten- [**1848.**
nessee, that part of the State of North Carolina now embraced in the Ashville and Wytheville Districts, and so much of the State of Virginia as is now embraced in the Wytheville District, and the Districts lying west of New River.

1868. 537. (22.) HOLSTON CONFERENCE shall be bounded on the east by Virginia; on the north by Virginia and Kentucky; on the west by the western summit of the Cumberland Mountains; on the south by Georgia and the Blue Ridge, including that portion of North Carolina not within the North Carolina Conference.

1832.] ILLINOIS CONFERENCE shall include the State of [**1844.**
Illinois, [om., 1836, the Paris and Eugene Circuits, in the State of Indiana, and the North-western Territory]; [in., 1836, and om., 1840, and that part of Indiana included in the Danville and Eugene Circuits, the Wisconsin Territory north of the State west of Lake Michigan, and also that part of said territory west of Mississippi commonly called
1840.] the Black Hawk Purchase], except that part north of the following line, namely: Beginning at the mouth of Rock River, thence up said river to the mouth of Green River, thence up said river to the Winnebago Swamp, thence down the south branch of the Bureau River to the Illinois River, thence up said river to the mouth of the Kankakee, thence up the Kankakee River to the east line of the State of Illinois.

1844.] ILLINOIS CONFERENCE shall include that part of the [**1852.**
State of Illinois south of the following line, namely: Beginning at Warsaw on the Mississippi River, and running thence to Augusta; thence to Doddsville [om., 1848, thence to the mouth of Spoon River; thence to Bloomington; thence to Danville]; thence to the Indiana State line, embracing Warsaw town, Havana Mission, Bloomington Station, and Danville Circuit, [in., 1848, and all that part of Kentucky not included in the Ohio and Indiana Conferences].

1852.] 538. (23.) The ILLINOIS CONFERENCE shall include that part [in., 1868, of the State] of Illinois not ["included in," changed, 1868, to "within"] the Southern Illinois Conference, south of the following line, namely: Beginning at Warsaw on the Mississippi River; thence to Vermont; thence to the mouth of Spoon River; ["thence to the Indiana State line, embracing Warsaw, Vermont, Havana Circuit, Bloomington Station, and Danville Circuit," changed, 1856, to "thence up the Illinois River to the north-west corner of Mason County (om., 1860, thence to the north-east corner of said county); thence to the junction of the Central and Alton and Chicago Railroad, leaving (in., 1868, Vermont and) Mackinaw Circuits in the ("Peoria," changed, 1860, to "Central Illinois") Conference; thence to the south-west corner of Iroquois County; thence east to the Indiana State line"], [in., 1860, leaving (om., 1868, the Western

Charge in Bloomington, in the Central Illinois Conference, and including State Line City), (in., 1868, Warsaw, Bloomington, and Normal) in the Illinois Conference].

1864.] 19. There shall be an Annual Conference in the [**1868.** North-west Provinces of India, to be called the India Mission Annual Conference, embracing the ancient kingdom of Oudh and the country of Rohilcund on the west of Oudh, and lying between the river Ganges on the south and the Himalaya Mountains on the north, which shall, with the concurrence of the Presiding Bishop, possess all the rights, powers, and privileges of other Annual Conferences, excepting that of sending delegates to General Conference, and of drawing its annual dividends from the avails of the Book Concern and the Chartered Fund, and of voting on constitutional changes proposed in the Discipline.

1868.] 539. (24.) INDIA CONFERENCE shall include the ["North-west Provinces of India," changed, 1872, to "provinces of Oudh and Rohilcund and Cawnpore in the North-west Provinces, and Kumaon and Gurhwal on the Himalaya Mountains"].

1832.] 10. INDIANA CONFERENCE shall include the State [**1840.** of Indiana (except so much as is included in the Illinois Conference), Elizabethtown, in the State of Ohio, ["and the St. Joseph's and Kalamazoo missions in Michigan Territory," changed, 1836, to "and that part of Michigan Territory now included in the Laporte District"].

1840.] 15. INDIANA CONFERENCE shall include ["all the [**1852.** State of Indiana and Elizabethtown in Ohio," changed, 1844, to "that part of the State of Indiana south of the National Road, with Elizabethtown in Ohio, and the Western Charge in Indianapolis, with all the towns that are immediately on the road to the State line, except Terre Haute, (in., 1848, and that part of Kentucky lying south of the State of Indiana)"].

1852.] 23. The INDIANA CONFERENCE shall be bounded as [**1868.** follows, namely: Beginning at the mouth of Silver Creek, on the Ohio River; thence with said creek to the Jeffersonville Railroad; thence by said railroad to Rockford; thence by the East Fork of White River to Columbus; thence by the Madison and Indianapolis Railroad to Franklin; thence by the Plank Road to the Bluffs of White River; thence north by said river to ["the southern line of the Donation," changed, 1856, to "the Donation line"] of Indianapolis; thence east by said line to Meridian-street; thence north by said street to [om., 1864, its intersection with] Market-street; thence west by Market-street to the Donation line; thence south by said Donation line to the National Road; thence by the National Road west to the intersection of the Greencastle State Road, one and a half miles west of Stilesville; thence with said State Road to the town plat of Greencastle; thence due south to Seminary-street, [om., 1860, thence by said street to College-street], including the ["Second Charge, changed, 1864, to "Simpson chapel"] in Greencastle, together with Lot No. 153; thence due south to the southern border of the college grounds, upon a line equally dividing the college campus and building; thence due west to the Walnut Fork of Eel River; thence down said river to its intersection with the National Road; thence with said road to the western line of the State, including all the towns on the National Road west of Indianapolis in Indiana Conference, except [om., 1856, the city of] Terre Haute; thence by the State line to the mouth of the Wabash River; thence by the State line to the mouth of Silver Creek, the place of beginning.

1868.] 540. (25.) INDIANA CONFERENCE shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the ["Terre Haute and Richmond Railroad to White River; thence up said river to a point due west of the northern limits of the city of Indianapolis; thence east to Meridian-street; thence south on said street to the southern limits of said city," changed, 1872, to "St. Louis, Vandalia, Terre Haute, and Indianapolis Railroad to the corporation line of Indianapolis; thence north and east by said corporation line to the Michigan Road; thence south by said road to the Indianapolis and Lafayette Railroad; thence south by said railroad to Third-street; thence east by Third-street to Meridian-street; thence south by Meridian-street, Madison Avenue, and Madison Pike to the southern limits of the city"]; thence west to White River; thence down said river to the ["south line of Morgan," changed, 1872, to "west line of Johnson"] County; thence (east) south on said line to Johnson County; thence south on the west line of Johnson, Brown, Jackson, Scott, and Clark Counties to the Ohio River; on the south by the Ohio River; and on the west by the State of Illinois.

1844.] 19. The IOWA CONFERENCE shall include [om., 1852, all] [om., 1848, the Iowa Territory], [in., 1848, and om., 1852, State of Iowa and the Nebraska Territory], [in., 1852, except so much as is occupied by the Indian Mission, now in connection with the Missouri Conference].

1856.] 33. The IOWA CONFERENCE shall ["embrace all that part of the State of Iowa lying south of a line," changed, 1860, to "be bounded as follows, namely"]: Commencing at Davenport on the Mississippi River, ["and running on the line of railway to Iowa City; thence up Iowa River to the corner of Iowa, Benton, Tauca, and Poweshiek Counties; thence due west to the Missouri River," changed, 1860, to ("and running," changed, 1864, to "thence") down said river to the south line of the State of Iowa; thence ("on that," changed, 1864, to "west along said State") line to the south-west corner of Appanoose County; thence ("north to the Des Moines River, and up said river to the south line of Boone County," changed, 1864, to "north to the south side of Marshall County, leaving the town of Knoxville in the Iowa Conference; thence along the south line of Marshall County due east")] to the Iowa River; thence down said river to Iowa City; thence ["eastward on the line of railway to the place of beginning," changed, 1864, to "down said river to Iowa city; thence along the railroad to Davenport"], leaving Davenport and Iowa City in the Upper Iowa Conference, and the intermediate towns upon the line in the Iowa Conference.

1868.] 541. (26.) IOWA CONFERENCE shall be bounded on the east by the Mississippi River; on the south by the Missouri [in., 1872, State line]; on the west and north by a line commencing at the south-west corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference, and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence

on the [in., 1872, Chicago, Rock Island, and Pacific] Railroad to Davenport, leaving Davenport and Iowa City in Upper Iowa Conference, and all intermediate towns in Iowa Conference.

1856.] 35. The KANSAS AND NEBRASKA CONFERENCE shall [**1860.** embrace the Kansas and Nebraska Territories, and also that part of the Territories of New Mexico and Utah lying east of the Rocky Mountains.

1860.] 17. KANSAS CONFERENCE shall embrace the State [**1868.** [om., 1864, or Territory] of Kansas, [om., 1864, and the State of Texas, and that portion of New Mexico east of the Rocky Mountains].

1868.] 542. (27.) KANSAS CONFERENCE shall include the State of Kansas and [in., 1872, so much of] the Indian Territory [in., 1872, south thereof as lies north of the thirty-sixth parallel of north latitude].

1820.] 3. The KENTUCKY CONFERENCE shall include the [**1848.** [om., 1824, Kentucky, Salt River, Green River, and Cumberland Districts, and that part of the State of Virginia included in the Green Briar and Munroe Circuits, heretofore belonging to the Baltimore Conference, and the Little Kanawha and Middle Island Circuits, heretofore belonging to the Ohio Conference]; [in., 1824, and om., 1828, State of Kentucky, and that part of the State of Tennessee lying north of the Cumberland River]; [in., 1828, State of Kentucky, except so much of said State as lies west of the Tennessee River].

1852.] 543. (28.) The KENTUCKY CONFERENCE shall include the State of Kentucky [om., 1868, excepting so much of said State as is included in the Western Virginia Conference].

1872.] 544. (29.) LEXINGTON CONFERENCE shall include the States of Kentucky, Ohio, and Indiana.

1836.] [In., 1852, The LIBERIA CONFERENCE]. There [**1868.** shall be an Annual Conference on the western coast of Africa, to be denominated The Liberia Mission Annual Conference, possessing all the rights, powers, and privileges of other Annual Conferences, except that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and of the Chartered Fund, [in., 1860, and of voting on constitutional changes proposed in the Discipline].

1868.] 545. (30.) LIBERIA CONFERENCE shall embrace the western coast of Africa.

546. (31.) LOUISIANA CONFERENCE shall include the State of Louisiana.

1824.] 547. (32.) The MAINE CONFERENCE shall include ["all the State of Maine," changed, 1848, to "that part of the State of Maine [om., 1856, lying] west of the Kennebec River, from the mouth to the Great Bend below Skowhegan, and of a line running from thence north to the State line (including Skowhegan and Augusta Stations in Maine Conference)"], part of New Hampshire [om., 1868, lying] east of the White Hills, and north of the waters of Ossipee Lake, [in., 1868, and the town of Gorham].

1840.] 22. MEMPHIS CONFERENCE shall be bounded on the [**1848.** east by the Tombigbee River, Alabama State line, and Tennessee River;

on the north by the Ohio and Mississippi Rivers; west by the Mississippi River; and south by a line running due east from the Mississippi River to the south-west corner of Tallahatchie County; thence due east to the south-eastern corner of Yallabusha County; thence in a straight line to the north-western corner of Oktibaha County; thence due east to the Tombigbee River.

1836.] 11. MICHIGAN CONFERENCE shall embrace all that [**1840.** part of the State of Ohio not included in the Pittsburgh, Erie, Ohio, and Indiana Conferences, and all the Territory of Michigan, except so much as is included in the Laporte District, Indiana Conference.

1840.] 15. MICHIGAN CONFERENCE includes the State of [**1856.** Michigan [in., 1844, and om., 1852, and the Ojibway missions on the waters of Lake Superior, formerly embraced in Rock River Conference].

1856.] 548. (33.) MICHIGAN CONFERENCE shall include [om., 1868, all that part of] the State of Michigan [om., 1868, lying] west of the principal meridian [om., 1868, line, and the Indian Missions in the lower peninsula shall be connected with the Michigan Conference], [in., 1864, in the lower peninsula].

32. MINNESOTA includes the Minnesota Territory and that [**1860.** part of the State of Wisconsin which lies north and west of a line beginning at the mouth of Black River, and running up said river to the mouth of Beaver Creek; up said creek to its source; thence by the dividing ridge between the waters of Black and Trempellan Rivers to the line between Towns Twenty-three and Twenty-four; thence east along said line to the fourth principal meridian, and thence north on said meridian line to Lake Superior.

1860.] 549. (34.) MINNESOTA CONFERENCE shall include [in., 1864, and om., 1868, embrace] the State of Minnesota, [om., 1864, except so much as is included in the District Conference], [in., 1868, and om., 1872, and so much of North-west Wisconsin as is not included in the West Wisconsin Conference].

1816.] 4. The MISSISSIPPI CONFERENCE shall include [**1832.** ["all the State of Louisiana south of the Arkansas, and all the Mississippi Territory south of Tennessee River," changed, 1820, to "the States of Mississippi and Louisiana, and all that part of the State of Alabama ("south of Tennessee River," changed, 1824, to "not included in Tennessee Conference, and all West Florida")].

1832.] 16. MISSISSIPPI CONFERENCE shall include the State [**1836.** of Louisiana, and that part of Mississippi lying west of the dividing ridge between Pearl and Leaf Rivers, and thence with the said ridge between Mississippi and Tombigbee to the Tennessee line.

1836.] 20. MISSISSIPPI CONFERENCE shall include all the [**1840.** State of Mississippi, except what is embraced in the range of counties on the east boundary of the State, namely: Jackson, Greene, Wayne, Clarke, Lauderdale, Kemper, Noxaber, Lownds, and Munroe, and that part of the State of Louisiana not included in the Arkansas Conference.

1840.] 25. MISSISSIPPI CONFERENCE shall include all that [**1848.** part of the State of Mississippi not embraced in the Alabama and Memphis Conferences, and all the State of Louisiana.

1868.] 550. (35.) MISSISSIPPI CONFERENCE shall include the State of Mississippi.

1816.] 2. The MISSOURI CONFERENCE shall be bounded [**1820.** by the Ohio Conference on the north, by the Ohio and Mississippi Rivers on the east, and by the Arkansas River on the south.

1820.] 2. The MISSOURI CONFERENCE shall include that [**1824.**
part of the State of Indiana not included in the Ohio Conference, the States of Illinois and Missouri, and the Territory of Arkansas.

1824.] 9. The MISSOURI CONFERENCE shall include the [**1848.**
State of Missouri and [in., 1832, and om., 1836, Missouri and] [om., 1836, Arkansas Territories], [in., 1836, and om., 1844, and that part of Missouri Territory which lies north of the Cherokee line].

1848.] 26. The MISSOURI CONFERENCE shall embrace the [**1852.**
States of Missouri and Arkansas, and the territory west and north of these States, extending to the Rocky Mountains, not included in the Iowa Conference.

1852.] 32. The MISSOURI CONFERENCE shall include the [**1860.**
State of Missouri, except that part lying south of the Osage River, and west of Miller, Pulaski, and Ashley Counties, [in., 1856, and that part of the Nebraska Territory embracing the Indian Missions in said Territory].

1860.] 23. The MISSOURI AND ARKANSAS CONFERENCE [**1868.**
shall include the States of Missouri and Arkansas.

1868.] 551. (36.) MISSOURI CONFERENCE shall include so much of the State of Missouri as lies north of the Missouri River.

1860.] 552. (37.) NEBRASKA CONFERENCE shall embrace the [om., 1868, Territory] [in., 1864, (om., 1868, or) State] of Nebraska.

1864.] 553. (38.) NEVADA CONFERENCE shall ["be bounded west by the west summit of the Sierra Nevada Mountains, embracing all of Nevada and Utah Territories, and that part of New Mexico west of the Rocky Mountains," changed, 1868, to "include Nevada and so much of California as lies east of the west summit of the Sierra Nevada Mountains"].

1856.] 554. (39.) NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, Staten Island, and so much of [om., 1868, the States of] New York and Pennsylvania as ["is now included in the Paterson," changed, 1868, to "lies within the Jersey City"] and Newton Districts, [in., 1864, and om., 1868, excepting Sloatsburgh Church and Narrowsburgh Station].

1796.] 1. The NEW ENGLAND CONFERENCE, under the di- [**1800.**
rection of which shall be the affairs of our Church in New England, and in that part of the State of New York which lies on the east side of the Hudson River; Provided, that, if the Bishops see it necessary, a Conference may be held in the province of Maine.

1804.] 1. The NEW ENGLAND CONFERENCE shall include [**1812.**
the District of Maine, ["and all the Circuits eastward and northward from the bounds of the New York Conference," changed, 1804, to "and the Boston, New London, and Vermont Districts"].

1812.] 8. The NEW ENGLAND CONFERENCE shall include [**1832.**
the remaining part of [om., 1824, Vermont, and all the New England States east of Connecticut River], [in., 1816, om., 1824, and that part of Lower Canada east of Lake Magog], [in., 1824, the State of New Hampshire, that part of Vermont lying east of the Green Mountains, those parts of the States of Massachusetts and Connecticut lying east of Connecticut River, and all the State of Rhode Island].

1832.] 555. (40.) NEW ENGLAND CONFERENCE shall include all the State of Massachusetts [om., 1868, lying] east of the Green Mountains not ["included in the New Hampshire Conference, and

that part of Connecticut lying east of Connecticut River, and all the State of Rhode Island," changed, 1840, to "embraced in the (om., 1848, New York), New Hampshire, and Providence Conferences"].

556. (42.) NEW HAMPSHIRE CONFERENCE shall include ["all the State of New Hampshire not included in," changed, 1868, to "New Hampshire, except that part within"] the Maine Conference, [om., 1844, that part of the State of Vermont east of the Green Mountains, and] also that part of [om., 1868, the State of] Massachusetts [om., 1868, lying] north-east of the Merrimac River, [in., 1856, and om., 1860, and also that part of the State of Vermont lying east of the top of the Green Mountains; Provided, the New Hampshire Conference shall agree to the re-union of the two, otherwise the Vermont Conference shall include, as now, that part of the State of Vermont lying east of the top of the Green Mountains].

1836.] NEW JERSEY CONFERENCE shall include the whole [**1856.** State of New Jersey, Staten Island, and so much of the States of New York and Pennsylvania as is now included in the [om., 1840, Asbury], [in., 1840, (in., 1852, Newton and) Paterson] Districts.

1856.] 557. (42.) NEW JERSEY CONFERENCE shall include that part of [om., 1868, the State of] New Jersey south of the following line [in., 1860, namely]: ["Beginning with," changed, 1868, to "Commencing at"] Raritan Bay, [om., 1868, and running] [in., 1868, thence] up said bay (in., 1868, and river) to New Brunswick; thence along the turnpike road to Lambertville on the Delaware, including the city of New Brunswick and Lambertville Station.

1800.] 2. The NEW YORK CONFERENCE shall include that [**1804.** part of the State of New York east of the Hudson River, all Connecticut, and those parts of Massachusetts, New Hampshire, and Vermont which are included in the New York and New London Districts.

1804.] 2. The NEW YORK CONFERENCE comprehending [**1812.** the New York, Pittsfield, Albany, [in., 1808, Cayuga] and Upper Canada Districts.

1812.] 7. The NEW YORK CONFERENCE shall include all [**1832.** the State of New York not included in the Genesee and Philadelphia Conferences, that part of Connecticut and Massachusetts west of the Connecticut River, and that part of Vermont lying west of the Green Mountains, [in., 1816, om., 1824, with that part of Lower Canada between Lakes Champlain and Magog].

1832.] 1. The NEW YORK CONFERENCE ["shall include," [**1848.** changed, 1836, to "shall embrace all that territory now included in"] the New York, New Haven, Rhinebeck, ["and Hudson River Districts, Hudson Station, and Ghent and Lee Circuits," changed, 1836, to "(om., 1844, White Plains), (in., 1844, Long Island), Poughkeepsie, Delaware, (in., 1840, Hartford), and Newburgh Districts"].

1848.] 1. The NEW YORK CONFERENCE shall consist of [**1852.** the territory included in the Poughkeepsie, Rhinebeck, Delaware, and Newburgh Districts, and that part of New York District lying north and west of the Charges of Norwalk, Stamford, Poundridge, Highbridge, New Canaan, Greenwich, King-street, Port Chester, Rye, New Rochelle, East Chester, Westchester, and West Farms, in Westchester County, and the State of Connecticut, and of those Charges in the city of New York lying north and west of a line running through the Third Avenue, Bowery, Chatham-street, and Broadway to the Battery.

1852.] 558. (43.) The NEW YORK CONFERENCE shall

consist of the Territory now [om., 1868, included] in the New York, Poughkeepsie [in., 1872, including Gaylordsville], Rhinebeck, ["Delaware," changed, 1856, to "Monticello," 1864, to "Ellenville and Prattsville"] [in., 1872, and Newburgh] Districts, [in., 1856 and om., 1860, including East Chatham].

1848.] 559. (44.) NEW YORK EAST CONFERENCE shall ["consist of (om., 1852, "the Territory now included in"),", changed, 1868, to "include"], [om., 1860, the Hartford], New Haven, [in., 1852, (om., 1860, East) New York], [in., 1860, Bridgeport], and [in., 1868, the two] Long Island Districts, ["and that part of New York District not included in the New York Conference," changed, 1852, to "including in the city of New York (om., 1868, all) those charges (om., 1868, lying) east of a line running through the Third Avenue, Bowery, Chatham-street, (in., 1868, Park Row), and Broadway].

1836.] 24. NORTH CAROLINA CONFERENCE shall be bounded [**1848.** on the east by the Atlantic Ocean; on the north by Albemarle Sound, Roanoke, and Staunton Rivers; on the west by the top of the Blue Ridge, including the Counties of Wilks and Iredell; on the south by the south lines of Iredell, Rowan, Davidson, Randolph, and Chatham; thence by Cape Fear River, except those appointments now included in the Wilmington and Lincolnton Districts.

1868.] 560. (45.) NORTH CAROLINA CONFERENCE shall include the State of North Carolina, excepting the ten counties west of Wautauga County and the Blue Ridge.

1872.] 561. (46.) NORTHERN NEW YORK CONFERENCE shall include so much of the County of Franklin as is not within the Troy Conference, and all of the Counties of St. Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phenix and Brewerton, and so much of the County of Madison as lies on and east of the New York and Midland Railroad, together with Cherry Valley and Springfield in Otsego County, Sharon Springs in Schoharie County, and Frey's Bush, Ames, and St. Johnsville in Montgomery County.*

1844.] 17. NORTH INDIANA CONFERENCE shall include that [**1852.** part of the State of Indiana north of the National Road, the Eastern Charge in Indianapolis, with all the towns that are immediately on the road to the eastern line of the State, together with Terre Haute in the west.

1852.] 25. NORTH INDIANA CONFERENCE shall include all [**1868.** North-eastern Indiana, bounded north by Michigan, east by Ohio, [in., 1856, including Union City], south by the National Road, and west by the Michigan Road as far north as South Bend; thence down St. Joseph River to the Michigan State line; also the town of Logansport, all the towns on the National Road east of Indianapolis, and so much of the city of Indianapolis within the Donation as lies north of Market-street, and east of Meridian-street.

1868.] 562. (47.) NORTH INDIANA CONFERENCE shall be bounded on the north by Michigan; on the east by Ohio, including Union City; on the south by the National Road,

* See Black River Conference.

from the State line west to Marion County; thence north to the north-east corner of said county; thence west to the Michigan Road; on the west by said Michigan Road to South Bend, and thence by the St. Joseph River to the Michigan State line, including Logansport and all towns on the National Road east of Indianapolis.

1840.] 13. NORTH OHIO CONFERENCE shall embrace all [**1856.**
that part of the State of Ohio not included in the Ohio [in., 1852, Cincinnati], Pittsburgh, and Erie Conferences.

1856.] 20. The NORTH OHIO CONFERENCE shall be bound- [**1868.**
ed on the north by the north line of the State of Ohio, east by the Erie and Pittsburgh Conferences, on the south by the Ohio Conference, and on the west by ["the Delaware," changed, 1860, to "Central Ohio"] Conference.

1868.] 563. (48.) NORTH OHIO CONFERENCE shall be bounded on the north by the Ohio State line; on the east by Erie Conference, and Tuscarawas and Muskingum Rivers to Dresden; on the south by Ohio Conference, including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and the Sandusky River, excluding so much of the town of Delaware as lies west of the Olentangy River, and also excluding the towns of Marion, Fremont, and Upper Sandusky, and including Tiffin.

1864.] NORTH-WEST GERMAN CONFERENCE shall ["com- [**1872.**
prise," changed, 1868, to "include"] the German work ["at present connected with," changed, 1868, to "formerly within"] the Rock River and Minnesota Conferences and Galena District of Upper Iowa Conference.

1872.] 564. (49.) NORTH-WEST GERMAN CONFERENCE shall include the State of Minnesota, and that part of the State of Iowa north of an east and west line passing along the south line of the city of Clinton, and that part of the State of Illinois lying west of the bounds of the Chicago German Conference.

1860.] 34. NORTH-WEST WISCONSIN CONFERENCE shall be [**1864.**
bounded as follows, namely: Beginning on the Mississippi River on the north line of Town Twelve; thence east to the east line of Range One, east; thence north to the north line of Town Forty; thence west to the St. Croix River; thence down the St. Croix and Mississippi Rivers to the place of beginning.

1864.] 41. NORTH-WEST WISCONSIN CONFERENCE shall in- [**1868.**
clude that part of the State of Wisconsin lying north and west of a line beginning on the Mississippi River, on the north line of Township Fourteen (14), north; thence east on said line to the east line of Range One (1), east, including the Glendale Charge; thence north on said Range line to the State line.*

1852.] 24. NORTH-WESTERN INDIANA CONFERENCE shall [**1868.**
embrace all of North-western Indiana, bounded north by the State and Lake of Michigan, east by the Michigan Road and St. Joseph River,

* See Minnesota Conference, which now embraces most of this territory.

south by Indiana Conference, and west by the State of Illinois; also the city of Terre Haute, with so much of the city of Indianapolis within the Donation as lies north of Market-street and west of Meridian-street, with all the towns on the Michigan Road except Logansport.

1868.] 565. (50.) NORTH-WEST INDIANA CONFERENCE is bounded on the north by Lake Michigan and the State line, on the east by the St. Joseph River and the Michigan Road, on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road except Logansport, and all the towns on the southern boundary.

1872.] 566. (51.) NORTH-WEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conference, and shall also include Dakota Territory.

1824.] 7. The OHIO CONFERENCE shall include the re- [**1832.**
maining part of the State of Ohio, the Territory of Michigan and the Kenhawa.

1832.] 9. OHIO CONFERENCE shall include the remainder [**1836.**
of the State of Ohio, except Elizabethtown, that part of Virginia contained in the Kenhawa District, and the Territory of Michigan, except St. Joseph's and Kalamazoo missions.

1836.] 12. OHIO CONFERENCE shall commence at the mouth **1840.**
of the Great Miami River, thence running north with the State line as far as the north line of Darke County, excluding Elizabethtown; thence eastwardly, so as to include Lebanon, Urbana, Columbus, and Zanesville Districts; thence down the Muskingum River, so as to include Marietta Circuit, and Kenhawa District in Virginia; thence down the Ohio River to the place of beginning.

1840. 12. OHIO CONFERENCE shall commence at the mouth [**1852.**
of the Great Miami River, running north with the State line to the line of Darke County, excluding Elizabethtown; thence eastwardly along the line of the North Ohio Conference, so as to exclude the Circuits of Greenville, Sidney, Belfontaine [om., 1844, (and reinsert 1848, except Westville, M'Farland), and Allen Mission], Richwood, Marion, Delaware, and Moscow, to the Muskingum River; thence down said river so as to include the towns of Zanesville and Marietta, [om., 1848, and the Kenhawa District in Virginia]; thence down the Ohio River [in., 1848, to the mouth of Big Sandy, including all that part of Kentucky lying south of the State of Ohio] to the place of beginning.

1852.] 16. The OHIO CONFERENCE shall commence at the [**1868.**
south-east corner of the North Ohio Conference, and thence south, following the course of the Muskingum River [om., 1864, to its junction with the Ohio River], including the city of Zanesville and the town of Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the south-east corner of Fayette County, leaving Sinking Spring Circuit and Bethesda and Rapid Forge Societies ["in Highland Circuit, west of this line, and Washington Circuit east," changed, 1860, to "with Staunton and Bloomingsburgh Circuits east of said line"], except Fairfield, which shall be left west of said line; thence north-west to the western boundary of said County of Fayette; thence in a due-north direction to the southern boundary of the [om., 1856, North Ohio], [in., 1856, and om., 1860, Delaware], [in., 1860, Central Ohio] Conference, leaving Vienna Circuit west of said line; thence east with the southern line of Central Ohio Conference, [in., 1860, in part and of the North Ohio Conference] to the place of beginning, [in.,

1860, leaving so much of the Marysville Circuit, including Marysville, as lies north of the Springfield, Mount Vernon, and Pittsburgh Railroad in the Central Ohio Conference, and retaining Milford in the Ohio Conference, and thence along the south line of the Central Ohio, including St. Paul's Charge in Delaware and Stratford Circuit in the Ohio Conference, leaving, however, the Ohio Wesleyan University within the bounds of the Central Ohio Conference].

1868.] 567. (52.) OHIO CONFERENCE shall be bounded as follows: Commencing on the Muskingum River south of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the south-east corner of Fayette County; thence north-west to the west line of Fayette County; thence north on the west line of the Fayette and Madison Counties to the Springfield branch of the Cleveland, Columbus, and Cincinnati Railroad, leaving Vienna, Dunbarton, and Sinking Springs Circuits west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to the place of beginning, including Milford, Stratford, and St. Paul's Charge in Delaware.

1852.] 568. (53.) OREGON CONFERENCE shall ["embrace," changed, 1868, to "include"] ["the Territory," changed, 1860, to "the State"] of Oregon [in., 1856, and Washington] [in., 1860, Territory], [in., 1872, and so much of what is known as Goose Lake Valley as lies within the State of Oregon].*

1796.] 2. The PHILADELPHIA CONFERENCE, for the direc- [**1812.** tion of our concerns in the remainder of the State of New York, in New Jersey, in all that part of Pennsylvania which lies on the east side of the Susquehanna River, [in., 1804, except what belongs to the Susquehanna District], the State of Delaware, and all the rest of the Peninsula.

1812.] 6. The PHILADELPHIA CONFERENCE shall include [**1868.** the [om., 1832, whole of the Peninsula between the Chesapeake and Delaware Bays], [in., 1832, Eastern Shore of Maryland and Virginia, the whole State of Delaware], and all that part of Pennsylvania lying between the Delaware and Susquehanna Rivers (except [om., 1824, what] [in., 1824, so much as] is included in the [in., 1820, (East, 1860) Baltimore] [Genesee, changed, 1832, to Oneida, and this, 1852, to Wyoming], [in., 1836, "New Jersey," changed, 1856, to "Newark"] Conferences), [om., 1836, and all the State of New Jersey, with Staten Island], [in., 1816, om., 1836, and so much of the State of New York as now is or at any time may be attached to the ("Bergen," changed, 1832, to "Haverstraw") and Hamburg Districts], [in., 1856, including Naglesville in the Philadelphia Conference].

1868.] 569. (54.) PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River, on the south by the Pennsylvania State line, on the west by the Susquehanna River [in., 1872, excluding Harrisburgh], on the north by the

---

* In 1848 Oregon was included in California Conference.

north lines of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows Circuit.

1824.] 6. The PITTSBURGH CONFERENCE shall commence [**1836.** at the mouth of Cattaraugus Creek, on Lake Erie; thence to Olean Point, on Alleghany River; thence eastward to the top of the Alleghany Mountains; thence along the said mountains southward to the head of Tygert's Valley; thence to the Ohio River, so as to include the ["Middle Island and Little Kenhawa," changed, 1832, to "Middleburn"] Circuits; thence up said river to the mouth of Little Muskingum; thence to the mouth of White Woman, so as to include ["Monroe, Barnesville, and Duck Creek," changed, 1832, to "Woodfield, Summerfield, and Freeport] Circuits; thence north-eastward between the waters of Tuskarawas and Mohicken to Lake Erie, near the mouth of Kuyahauga, so as to include ["Tuskarawas," changed, 1832, to "Lecsburgh"] and Canton Circuits; thence down the lake to the mouth of Cattaraugus.

1836.] 10. PITTSBURGH CONFERENCE shall be bounded on [**1848.** the north by the Erie Conference, on the east by the Alleghany Mountains, on the south by a line stretching from the head of Tygert's Valley to the Ohio River, ["at the mouth of the Little Muskingum, embracing Middleburn Circuit and Hughes' River Mission; thence to the Muskingum River, embracing Woodfield and M'Connelsville Circuits; thence on the west to the mouth of White Woman Creek, embracing Summerfield and Freeport Circuits; thence north-east to the Ohio Canal, embracing Dover Circuit; and thence to the line of Erie Conference," changed, 1840, to "so as to embrace ("Middleburn Circuit and Kanawha Mission," changed, 1844, to "Kanawha Circuit"); thence to the mouth of the Muskingum River, and up said river, exclusive of the towns of Marietta and Zanesville, to the Tuskarawas River; and thence up said river to the line of the Erie Conference"].

1848.] 570. (55.) The PITTSBURGH CONFERENCE shall be bounded on the north by the Erie Conference, on the east by a line running along the (top) (summit, 1868,) of the Alleghany Mountains to the southern ["line of the State," changed, 1868, to "boundary"] of Pennsylvania, [in., 1868, "excluding New Washington Circuit"]; thence west along ["said line to the southwest corner of said State; thence the nearest way to Fish Creek; thence down said creek to the Ohio River; thence down the Ohio River," changed, 1852, to "the line of the Western Virginia Conference to the Ohio River; thence down said river"] to [om., 1864, the mouth of the] Muskingum River; thence up said river ["exclusive," changed, 1868, to "excluding"] [om., 1868, the towns of] Marietta and Zanesville [om., 1868, to the Tuscarawas River]; thence up said river to the line of Erie Conference ["exclusive," changed, 1856, to "inclusive," and, 1868, to "including"] Massillon, [in., 1868, "and excluding the towns of Fulton and Clinton"].

1840.] 571. (56.) PROVIDENCE CONFERENCE shall include that part of [om., 1868, the State of] Connecticut, [om., 1868, lying] east of Connecticut River, (all) the State of Rhode Island, [in., 1852, with Milleville and Blackstone in Massachusetts], and also that part of [om., 1868, the State of] Massachusetts [om., 1868, lying] south-east of a line drawn from the north-east corner of

[om., 1868, the State of] Rhode Island to the mouth * of the Neponset River, ["which line shall so run as to leave," changed, 1868, to "leaving"] Walpole Station, [in., 1860, Foxborough], [in., 1848, and Quincy Point] ["within the bounds of," changed, 1868, to "in"], ["Providence," changed, 1844, to "New England"] Conference.

572. (57.) ROCK RIVER CONFERENCE shall [om., 1856, and in., 1868, include] that part of the State of Illinois not embraced in the Illinois [**1852.** and the Wisconsin [om., 1844, and Iowa], [om., 1848, Territories] Conferences, [in., 1852, om., 1856, all of the State of Illinois lying north of the line of the Illinois Conference not included in the Wisconsin Conference], [om., 1868, embrace all the **1856.**] north part of the State] [in., 1868, that part] of Illinois north of the [om., 1860, north line of] ["Peoria," changed, 1860, to "Central Illinois"] Conference, [om., 1864, so as to include the city of Peru], [om., 1860, and excepting that part of Spring Grove Circuit lying in the State of Illinois].

1872.] 573. (58.) ROCKY MOUNTAIN CONFERENCE shall include the Territories of Utah, Idaho, and Montana, and that portion of Wyoming Territory not included in the Colorado Conference.

1796.] 5. The SOUTH CAROLINA CONFERENCE, for South [**1812.** Carolina, Georgia, and the remainder of North Carolina.

1812.] 3. SOUTH CAROLINA CONFERENCE shall include [**1832.** Georgia, South Carolina, [in., 1824, East Florida], and that part of North Carolina not included in the Virginia and ["Tennessee," changed, 1824, to Holston] Conferences.

1832.] 19. SOUTH CAROLINA CONFERENCE shall include [**1848.** the State of South Carolina, [om., 1840, except so much as is included in the Tugulo, Greenville, and Pickens Circuits], [in., 1840, and om., 1844, except that part of said State now embraced in the Holston Conference], and [om., 1840, that part of North Carolina not included in the Virginia and Holston Conferences], [in., 1836, and ("that part of," changed, 1840, to "so much of") North Carolina, ("now," changed, 1848, to "as is") included in the Lincolnton and Wilmington Districts].

1868.] 574. (59.) SOUTH CAROLINA CONFERENCE shall include the State of South Carolina [om., 1872, and all of Florida east of Apalachicola River].

1852.] 26. SOUTH-EASTERN INDIANA CONFERENCE shall [**1868.** include all of South-eastern Indiana, bounded north by the National Road, east by Ohio, south by the Ohio River, and west by the Indiana Conference; so much of the city of Indianapolis within the Donation as lies south of Market-street and east of Meridian-street, and all the towns and societies on the line between Indiana and South-eastern Indiana Conferences.

1868.] 575. (60.) SOUTH-EASTERN INDIANA CONFERENCE shall be bounded as follows, namely: Beginning at the ["north end of," changed, 1872, to "crossing"] of Meridian [in., 1872, Third-street] in the city of Indianapolis; thence west [in., 1872, by said Third-street to the Indianapolis and Lafayette Railroad; thence north on said railroad] to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the north-east corner of said county;

* Printed, 1860, by mistake "north."

thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by Ohio, [in., 1872, so as to include Elizabeth, Hamilton County, Ohio]; on the south by the Ohio River; and on the west by the Indiana Conference.

1852.] 576. (61.) SOUTHERN ILLINOIS CONFERENCE shall include ["all the State of Illinois lying," changed, 1860, to "that part of the State of Illinois"] south of the following line, [in., 1860, namely]: Beginning ["on the Mississippi River at Gilead in Calhoun County, thence east," changed, 1864, to "at the mouth of Illinois River; thence up said river"] to the north-west corner of Jersey County, [in., 1860, including Kane and Woodbury]; [om., 1856, thence with the northern line of said county; thence with the Macoussin Creek east of Carlinville; thence east to Hillsborough in Montgomery County, to leave Hillsborough, Carrollton, Greenville, Carlinville, and Hillsborough Circuits within the Illinois Conference]; [in., 1856, (om., 1860, thence to the north-east corner of said county); thence to Honey Point; thence to Hillsborough, leaving ("Hillsborough Station," changed, 1868, to "it") in the Illinois Conference]; thence east through Fayette and Effingham Counties to the ["north-west," changed, 1860, to "north-east"] corner of Jasper County; thence on the north line of Jasper and Crawford Counties to Wabash River [om., 1856, and Indiana State line].

1864.] 577. (62.) SOUTH-WEST GERMAN CONFERENCE shall comprise the German work ["at present," changed, 1868, to "formerly"] connected with Illinois, Southern Illinois, and Kansas Conferences, and the [om., 1868, Burlington and] German District of Upper Iowa Conference.

1868.] 578. (63.) ST. LOUIS CONFERENCE shall include the State of Missouri lying south of Missouri River, [om., 1872, and the State of Arkansas].

1812.] 2. The TENNESSEE CONFERENCE shall include Hol- [**1824.**
ston, Nashville, ["Wabash, Illinois, and Mississippi," changed, 1816, to "Salt River and Green River"], ["Cumberland," changed, 1820, to "French Broad"] Districts, [in., 1820, together with the New River Circuit, heretofore belonging to the Baltimore Conference, and that part of Tennessee District north of Tennessee River].

1824.] 11. The TENNESSEE CONFERENCE shall include all [**1832.**
that part of the State of Tennessee lying [om., 1828, south of Cumberland River and] west of Cumberland Mountains, [in., 1828, and that part of the State of Kentucky lying west of the Tennessee River], and that part of the State of Alabama lying north of the mountains which divide the waters of Mobile Bay from the Tennessee River.

1832.] TENNESSEE CONFERENCE shall include ["West [**1848.**
Tennessee and that part of Kentucky lying west of Tennessee River," changed, 1840, to "Middle Tennessee"], and [in., 1844, that part of] North Alabama [in., 1844, watered by those streams flowing into the Tennessee River].

1868.] 579. (64.) TENNESSEE CONFERENCE shall include that portion of Tennessee not included in the Holston Conference.

1840.] 24. TEXAS CONFERENCE shall include the Repub- [**1844.**

lic of Texas, except what is embraced in the Red River District, Arkansas Conference.

1868.] 580. (65.) TEXAS CONFERENCE shall include the State of Texas.

1832. 581. (66.) TROY CONFERENCE shall include Troy [om., 1836, not included in the New York Conference], [in., 1848, om., 1852, embracing Kinderhook Circuit], [in., 1836, Albany], [in., 1852, om., 1868, embracing Richmondville Station, and in., 1860, Fort Plain], [in., 1844, and om., 1848, including Sharon and Cobleskill Circuits, formerly embraced in the Oneida Conference], [om., 1836, in., 1844, Saratoga], Plattsburgh, [in., 1840, and "Poultney," changed, 1872, to "Cambridge"], [in., 1848, om., 1860, St. Albans] Districts, [in., 1840, om., 1860, restored, 1868, and Burlington District in Vermont], [om., 1840, Middlebury].

1856.] 21. UPPER IOWA CONFERENCE shall embrace all [**1864.** that part of the State of Iowa not embraced in the Iowa [in., 1860, and Western Iowa] Conferences.

1864.] 582. (67.) UPPER IOWA CONFERENCE shall be bounded as follows, to wit: Beginning at the north-east corner of the State [in., 1868, of Iowa]; thence down the Mississippi River to Davenport; thence west on the north line of Iowa Conference to the south-east corner of Story County; thence north to the State line, [in., 1872, so as to include Iowa Falls]; thence east on said line to the place of beginning.

1844.] 583. (68.) VERMONT CONFERENCE* shall include the State of Vermont [om., 1860, except that part lying west of the top of the Green Mountains, embraced in the Troy Conference], [in., 1860, and om., 1864, exclusive of the appointments embraced in the Troy and Poultney Districts, except Mount Holly and Cuttingsville, which shall be included in the Vermont Conference], [in., 1864, ("exclusive of that part embraced in," changed, 1860, to "excepting that part within") the Troy Conference].

1796.] VIRGINIA CONFERENCE ["for," changed, 1800, to [**1836.** "shall include"] all that part of Virginia which lies on the south side of the Rappahannock River [in., 1804, and east of the Blue Ridge], and all that part of North Carolina [om., 1840, which lies] on the north side of Cape Fear River [in., 1804, except Wilmington], including also the Circuits which are situated on the branches of the Yadkin [in., 1816, except Fredericksburgh] [in., 1828, and Port Royal].

1836.] 25. VIRGINIA CONFERENCE shall be bounded on [**1848.** the east by Chesapeake Bay and the Atlantic Ocean; on the south by Albemarle Sound, Roanoke, and Staunton Rivers; on the west by the Blue Ridge; on the north by the Rappahannock River, except Fredericksburgh and Port Royal.

1868.] 584. (69.) VIRGINIA CONFERENCE shall include all the State of Virginia not embraced in the Baltimore and Wilmington Conferences, and also the counties of Pocahontas, Greenbrier, and Monroe in the State of West Virginia.

1864.] 585. (70.) WASHINGTON CONFERENCE [om., 1872, of colored members], shall ["embrace," changed, 1868, to "include"] Western

* Name stricken out in 1856; but as New Hampshire Conference did not comply with the conditions, it was restored in 1860.—*Vide* N. H. Conf.

Maryland, the District of Columbia, and Virginia, [om., 1868, and the territory south].

1872.] 586. (71.) WESTERN NEW YORK CONFERENCE shall include all that part of the State of New York lying west of the towns of Williamson, Marion, and Palmyra in Wayne County, of the towns of Farmington and Canandaigua in Ontario County, of Yates and Schuyler Counties, and of the towns of Hornby, Corning, and Caton in Steuben County, excepting the village of Painted Post, and excepting also that part of Cattaraugus and Chautauqua Counties now included in the Erie Conferences, together with so much of Potter County, in the State of Pennsylvania, as is not included in the Central Pennsylvania Conference; and also the Brookfield Charge, and so much of M'Kean County as is embraced in the Olean District.

1852.] 587. (72.) WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the south-west corner of the ["Pennsylvania line," changed, 1868, to "State of Pennsylvania"]; thence along said line to the north-east corner of Ohio County, [in., 1868, West] Virginia, so as to include Wheeling Creek Mission and Triadelphia Circuit; thence the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down said creek to the Ohio River; thence down said river to the mouth of the ["Big," changed, 1860, to "Little," and in 1868, restore "Big"] Sandy River [om., 1868, thence up said River so as to include (in., 1860, all that part of Kentucky lying east of said River in) ("Charleston," changed, 1856, to "Guyandotte") District], [in., 1868, on the west (om., 1872, it shall be bounded) by the State line], on the south and east by [in., 1868, Virginia and] Baltimore Conferences to the Pennsylvania State line; thence westward along said line to the place of beginning.

1856.] 588. (73.) WEST WISCONSIN CONFERENCE shall include [that part of the State of Wisconsin which lies south and east [**1860.** of the Minnesota Conference, and west of a line beginning on the south line of the State of Illinois at the south-east corner of Green County, and running north on the Range line of the north line of Town Twenty (20); thence west on the north line of Town Twenty to the fourth principal meridian; and thence north on said meridian to the line of the Minnesota Conference, with the addition of that part of Spring Grove Circuit which lies within the State of Illinois, ["in., 1860, all the south-western portion of the State of Wisconsin not included in the Wisconsin and North-west Wisconsin Conferences," changed, 1868, to "that part of the **1868.**] State of Wisconsin not embraced in the Wisconsin Conference, (om., 1872, excepting that portion north of the north line of Town Forty (40), and west of Wisconsin Conference)].

589. (74.) WILMINGTON CONFERENCE shall include the State of Delaware and the Eastern Shores of Maryland and Virginia.

1848.] 23. WISCONSIN CONFERENCE shall include the ter- [**1856.** ritory embraced in the State of Wisconsin, with the addition of so much of ["Hazle Green," changed, 1852, to "Council Hill"] and Monroe Circuits as lie within the State of Illinois, and ["that part of," changed,

1856, to "all"] the Minnesota Territory [om., 1852, not included in the Michigan Conference.

1856.] 30. WISCONSIN CONFERENCE shall include all that [**1860.** portion of the State of Wisconsin which is not included in the Minnesota and West Wisconsin Conferences.

1860.] WISCONSIN CONFERENCE shall be bounded on the [**1872.** north by the Upper Peninsula of Michigan, on the east by Lake Michigan, on the south by Illinois [om., 1864, State line], and on the west by a line beginning at the south-east corner of Greene County; thence north on the Range line between Ranges Nine (9) and Ten (10) east to the north line of Town Twenty (20); thence west on the said line to the east line of Range One (1) east; thence north on said line to [om., 1864, Lake Superior], [in., 1864, the State line].

1872.] 590. (75.) WISCONSIN CONFERENCE shall include all that part of the State of Wisconsin lying east and north of a line beginning at the south-east corner of Greene County, on the south line of the State; thence north on the Range line between Ranges Nine (9) and Ten (10) east, to the north line of Town Twenty (20); thence west on the said line to the east line of Range One (1) east; thence north on said line to the north line of Town Forty (40); thence west on said line to the State line on the west.

1852.] 591. (76.) WYOMING CONFERENCE shall include ["that," changed, 1860, to "the southern"] part of the State of New York not included in the ["Oneida," changed, 1868, to "Central New York"], ["East Genesee," changed, 1872, to "Western New York"] and New York Conferences, [om., 1856, and the Susquehanna and Wyoming Districts in the State of Pennsylvania, including Stoddartsville Circuit], **1856.**] [in., 1856, (om., 1864, including Lisle and Whitney's Point Charge), ("together with," changed, 1868, to "and") that part of Pennsylvania bounded on the west by ["the East Genesee," changed, 1872, to "Central New York"), (in., 1864, including the territory east of the Susquehanna), ("south," changed, 1868, to "and on the south it shall be bounded by the") ("Baltimore," changed, 1860, to "East Baltimore," and in 1868 to "Central Pennsylvania"), Philadelphia, and Newark Conferences, (in., 1864, including Narrowsburgh), and east by the Newark and New York Conferences].

1796.] 6. The WESTERN CONFERENCE ["for," changed, [**1812.** 1804, to "shall include"] the States of Kentucky, Tennessee, [in., 1804, and Ohio, and that part of Virginia which lies west of the great river Kanawha, with the Illinois and Natchez].

Provided, that the Bishops shall have authority to appoint other Yearly Conferences in the interval of the General Conference, if a sufficiency of new Circuits be anywhere formed for that purpose.

1844.] 29. WESTERN TEXAS CONFERENCE shall embrace [**1848.** all that part of the Republic of Texas lying west of the Trinity River, including Galveston Island.

1856.] 29. The PEORIA CONFERENCE shall embrace all that [**1860.** part of the State of Illinois north of the north line of the Illinois Conference, and south of the following line, namely: Beginning on the Mississippi River at Rock Island; thence with the Rock Island and Chicago Railroad to Lasell; thence with the Illinois River to the mouth of the

Kankakee River; thence with the Kankakee River to the Indiana State line, so as to embrace Rock Island City, Moline, and Port-Byron Circuits and Lasell Station]. (See Central Illinois Conference.)

German Work.

1852.] 1. The Pittsburgh, the North Ohio, and the Cin- [**1856.**
cinnati Districts, with the exception of Lawrenceburgh, are connected with the Cincinnati Conference.

2. The North Indiana District, as it now is, and the Indiana District, with the addition of Lawrenceburgh, are connected with the South-eastern Indiana Conference.

3. The St. Louis, Missouri, and the Quincy Districts, with the exception of Pekin and Peoria Missions, are connected with the Illinois Conference.

4. The Wisconsin and Iowa Districts, with the addition of Pekin and Peoria Missions, are connected with the Rock River Conference.

5. The German Missions in the East remain in connection with the New York Conference.

1856.] 1. The Cincinnati and Ohio Districts are connected [**1860.**
with the Cincinnati Conference.

2. The North Ohio and Michigan Districts are connected with the North Ohio Conference.

3. The German work now connected with the South-eastern Indiana Conference shall remain connected with that Conference.

4. All the German Missions north of the forty-second parallel of latitude in the State of Iowa, with Galena Station, and Freeport Mission in Illinois; also all the western part of the State of Wisconsin not now included in the Wisconsin German District, with Minnesota, shall belong to the Upper Iowa Conference.

5. The Wisconsin and Chicago German Districts as they now are, with the exception of Freeport Mission, also all the German Missions in Iowa south of the forty-second parallel of latitude, including Burlington Station, and Farmington and Des Moines Missions from Quincy District, Illinois Conference, shall belong to the Rock River Conference.

6. The Missouri and Quincy Districts, except so much as lies in Iowa, and so much of Belleville District as lies in the bounds of the Illinois Conference, shall belong to the Illinois Conference.

7. The St. Louis District, and so much of the Belleville District as is in the Southern Illinois Conference, shall belong to the Southern Illinois Conference.

8. The German Missions in the East shall remain in connection with the New York Conference.

9. The German Missions in California are to belong to the California Conference.

1860.] *Section 2.—The Arrangement of the German Work.* [**1864.**

1. The German work in California shall remain as it now is, in connection with the California Conference.

2. The Quincy and Beardstown Districts as they now are (except Marshall Mission), including Pekin Station and Peoria Mission, from Chicago German District in Rock River Conference, shall be connected with the Illinois Conference.

3. All the German work in Kansas and Nebraska Territories, with the western part of the State of Iowa, and all the German work in the State of Missouri west of the Osage River, shall be connected with the Kansas Conference.

4. All the German work in the State of Minnesota, and all the territory

in the western part of the State of Wisconsin that lies west of a straight line due north, commencing in the south on the eastern edge of Bad Ax County (including said county), and running due north to Lake Superior, shall be connected with the Minnesota Conference.

5. The German Missions in the East shall remain in connection with the New York Conference.

6. The North Ohio and Michigan German Districts, including Defiance Circuit, in the State of Ohio, shall remain in connection with the North Ohio Conference.

7. All the German work in the eastern and central parts of the State of Iowa, with Rock Island and Freeport Missions, Galena Station, in the State of Illinois, and all the missions which are now included in the Galena District, in the State of Wisconsin, shall be connected with the Upper Iowa Conference.

8. The Chicago and Wisconsin German Districts as they now are, except Pekin Station and Peoria Mission in the State of Illinois, shall be connected with the Rock River Conference.

9. The German work now connected with the South-east Indiana Conference, including Marshall Mission in the State of Illinois, except Defiance Circuit in the State of Ohio, and Lower Wabash, shall remain connected with the aforesaid Conference.

10. The German work now connected with the Southern Illinois Conference, including Lower Wabash Mission in the State of Illinois, shall remain in connection with that Conference.

11. The German work in the Cincinnati Conference shall remain connected with that Conference for the present.

NOTE.—See German Conferences organized in 1864.

Provisos.

1816.] *Provided, nevertheless*, that the Bishops shall have [**1828.** authority to appoint other Annual Conferences, in the interval of the General Conference, if the number of Circuits should increase so as, in their judgment, to require it.

1824.] *Provided*, that the Bishops be and they are hereby authorized, with the advice and consent of the South Carolina and Mississippi Conferences, to form a new Conference of such sections of country as may be included in those Conferences.

1828.] *Provided*, that the Bishops or Bishop attending the [**1832.** following Conferences, with the advice and consent of the said Conferences respectively, be and hereby are authorized to form new Conferences, as follows, namely:

From the South Carolina Conference, of any section of country included in said Conference; from the Mississippi Conference, of any section of country included in said Conference; or, on the joint recommendation of the South Carolina and Mississippi Conferences, to form one new Conference from any section of country within the bounds of the said Conferences; also, at the joint request of the New York and New England Conferences, to form a new Conference within the bounds of said Conferences; and, with the advice and consent of the Genesee Conference, to form a new Conference in any section of country now within the bounds of said Conference.

NOTE.—For other provisos see the boundaries of the several Conferences.

PART VI.—THE RITUAL.

I.—ORDER OF BAPTISM.*

1784.] 592. *The Ministration of Baptism to Infants.*

The Minister, coming to the Font, which is to be filled with pure Water, shall use the following [*om.*, 1852, *or some other exhortation suitable to this sacred office*]*:*

DEARLY BELOVED: Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith ["None can enter into the kingdom of God except he be regenerate and born anew of water and of the Holy Ghost," changed, 1864, to "except a man be born of water and of the Spirit he cannot enter into the kingdom of God"], I beseech you to call upon God the Father through our Lord Jesus Christ, that [in., 1864, having] of his bounteous mercy [in., 1864, redeemed this child by the blood of his Son, he] will grant [om., 1864, that thing which by nature he cannot have], that he, being baptized with the Holy Ghost, be received into Christ's holy Church, and become a lively member of the same.

Then shall the Minister say,

Let us pray.

Almighty and everlasting God, who of thy great mercy [om., 1864, didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby this holy baptism, and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water [om., 1786, to the mystical washing away of sin], [in., 1792, for this holy sacrament]; we beseech thee for thine infinite mercies that thou wilt look upon this child: wash him and sanctify with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope and rooted in love, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to] [in., 1864, hast condescended to enter into covenant relations with man, wherein thou hast

* The Ritual, prepared by Mr. Wesley, is an abridgment of that of the Church of England. The several forms were inserted in "the Sunday Service" in 1784, and in 1792 in the Discipline. After noticing how they differ from those of the English Church, the changes in the forms at dates later than 1784 will be indicated in the text.

Of the material found in the order for infant baptism Mr. Wesley omitted the four introductory rubrics, the exhortation after the Gospel, the addresses to godfathers, the two concluding notes, the service for private baptism, and all that relates to the regeneration of the child in baptism. The English rubric required that the child be dipped unless ill, while the American leaves it optional.

In 1796 the Notes of Coke and Asbury were inserted in the Discipline instead of the Ritual, but when they were omitted four years later this was resumed, and has since held its place in the book.

included children as partakers of its gracious benefits, declaring that of such is thy kingdom: and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: We beseech thee, that of thine infinite mercy thou wilt look upon *this child:* wash *him* and sanctify *him;* that *he,* being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world, that finally *he* may attain to everlasting life, and] reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God [om., 1864, grant that the old Adam in this child may be so buried that the new man may be raised up in him. Amen], grant that all carnal affections may die in *him,* and that all things belonging to the Spirit may live and grow in *him. Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood [om., 1864, and gave commandment to his disciples that they should go teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost], regard, we beseech thee, ["the supplications of thy congregation," changed, 1864, to "our supplications]." Sanctify this water for this holy sacrament, and grant that *this child,* now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

1864.] *Then shall the Minister address the parents [or guardians] as follows:*

Dearly Beloved: Forasmuch as *this child is* now presented by you for Christian baptism, *you* must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this holy sacrament. And that *he* may know these things the better, *you* shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word and the public and private worship of God; and further, ye shall

provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to *his* soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do *you* therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Ans. We do.

1784.] [Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead; we call upon thee for *this infant;* that *he*, coming to thy holy baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*] **[1786**

1784.] *Then shall the people stand up, and the Minister shall say:*

Hear the words of the Gospel, written by St. Mark [ch. x, vers. 13–16].

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant;* that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.* **[1786.**

Then the Minister shall take the Child into his hands, and say to the friends of the Child,

Name this child.

And then, naming it after them, he shall [*om.*, 1792, *dip it in water* (*in.*, 1786, *or pour water upon it*), *or sprinkle it therewith*], [*in.*, 1792, *sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying*]: **[1792.**

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

We receive this child into the congregation of Christ's flock, and do* sign *him* with the sign of the cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.* **[1792.**

* Here the priest shall make a cross upon the child's forehead.

Then shall the Minister say:

Seeing now, dearly beloved brethren, that *this child is* grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his life* according to this beginning.

1864.] *Then shall the Minister offer the following prayer, the people kneeling:*

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant unto this child an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life, that by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days, so that when *he* has glorified thee in *his* generation, and has served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and most merciful Father, let thy loving mercy and compassion descend upon these, thy servant and handmaid, the parents [or guardians] of this child. Grant unto them, we beseech thee, thy Holy Spirit, that they may, like Abraham, command their household to keep the way of the Lord. Direct their actions and sanctify their hearts, words, and purposes, that their whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the first-born in heaven, through the merits of thy dear Son, our Saviour and Redeemer. *Amen.*

[*In.*, 1786, *and om.*, 1792, *The Minister, if he see it expedient, may conclude with a prayer extempore.*]

[*In.*, 1792, *and om.*, 1864, *Then shall the Minister conclude with extemporary prayer.*]

[*In.*, 1864, *Then may the Minister offer extemporary prayer.*]

Then shall be said, all kneeling:

1784.] Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power and the glory, forever. *Amen.*

We yield thee hearty thanks, most merciful Father, that it [**1786.** hath pleased thee to receive *this infant* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant that *he*, being dead unto sin, and living unto right-

eousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection, so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

1784.] 593. *The Ministration of Baptism to such as are of Riper Years.**

[*In.*, 1792, *and om.*, 1848, *The Minister shall use the following or some other exhortation suitable to this holy office.*]

DEARLY BELOVED: Forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, ["None can enter into the kingdom of God except he be regenerate and born anew of water and of the Holy Ghost," changed, 1864, to "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God"]: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water ["and the Holy Ghost, and received into Christ's holy Church and be made," changed, 1864, to "may also be baptized with the Holy Ghost, and being received into Christ's holy Church, may continue] lively *members* of the same.

[*In.*, 1786, *Then shall the Minister* ("*use as many of the following prayers as the time will permit*," *changed*, 1792, *to* "*say*"),]

Let us pray.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons;* that *they*, coming to thy holy baptism, may ["receive remission of their sins by spiritual regeneration," changed, 1864, to "also be filled with thy Holy Spirit"]. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask: let us that seek, find: open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Almighty and everlasting God, who of thy great mercy [**1792.** didst save Noah and his family in the ark from perishing by water,

* The following are omitted by Mr. Wesley: The three introductory rubrics on preparation for baptism, an address respecting the sign of the cross, an exhortation to godfathers and godmothers, and one to the candidates, and the two concluding rubrics on confirmation and baptism of youth.

and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst [in., 1786, sanctify the element of water] [om., 1786, to the mystical washing away of sin], we beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost; that *they* being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

After which he shall say:

[Om., 1786, re-in., 1792, and om., 1864, Almighty and everlasting God, heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*]

Then shall the people stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. John [ch. iii, vers. 1–8].

Then shall the Minister demand of each of the persons to be baptized,

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ His only-begotten Son our Lord? and that He was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried, [om., 1786, that he went down into hell]; that He rose again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church,* the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou be baptized iu this faith?

Ans. This is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

1836.] * ["By the Holy Catholic Church is meant the Church of God in general," changed, 1864, to "*The one universal Church of Christ.*"]

Then shall the Minister say:

O merciful God, grant that the old Adam in these persons [**1864.** may be so buried that the new man may be raised in them. *Amen.*

O merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

1786.] *The congregation may here sing a hymn suitable to the occasion.*

Then shall the Minister take each person to be baptized by the right hand, and placing him conveniently by the font according to his discretion, shall ask the name, and then [*om.*, 1792, *shall dip him in the water or pour water upon him,* (*in.*, 1786, *or sprinkle him therewith*)], [*in.*, 1792, *shall sprinkle or pour water upon him* (*or, if he shall desire it, shall immerse him in water*), *saying*]:

1864.] *Then shall the Minister ask the name of each person to be baptized, and shall sprinkle or pour water upon him* (*or, if he shall desire it, shall immerse him in water*), *saying:*

1786.] *N.*, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

[*In.*, 1792, *Then* (*let*) *may the Minister conclude with extemporary prayer.*]

Seeing now, dearly beloved brethren, that *these persons are* [**1792.** grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers

unto him, that *they* may lead the rest of *their* life according to this beginning.

We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that being born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

II.—RECEPTION OF MEMBERS.*

594. *Form for Receiving Persons into the Church after Probation.*

Upon the day appointed all that are to be received shall be called forward, and the Minister, addressing the congregation, shall say:

DEARLY BELOVED BRETHREN: The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its members enjoy one with another. The ends of this fellowship are the maintenance of sound doctrine, and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship, for it is only those that "be planted in the house of the Lord that shall flourish in the courts of our God." Its more particular *duties* are to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its *privileges* are peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances, the being placed under the watchful care of Pastors, and the enjoyment of the blessings which are promised only to those who are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of baptism, and have been under the care of proper leaders for six months on trial, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

* This form was inserted in 1864.

Then, addressing the applicants for admission, the Minister shall say:

Dearly Beloved: You are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers*, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this congregation, renew the solemn promise contained in the baptismal covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant?

Ans. I do.

Have you saving faith in the Lord Jesus Christ?

Ans. I trust I have.

Do you believe in the doctrines of Holy Scripture, as set forth in the Articles of Religion of the Methodist Episcopal Church?

Ans. I do.

Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Ans. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say:

Brethren, you have heard the responses given to our inquiries. Have any of you reason to allege why these persons should not be received into full membership in the Church?

No objection being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be *a* faithful and useful *member* of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary prayer.

III.—THE LORD'S SUPPER.

1784.] 595. *Order for the Administration of the Lord's Supper.**

The Table at the Communion time, having a fair white Linen Cloth upon it, shall stand ["*where* [**1792.** *morning and evening prayers are appointed to be said,*" *changed* 1786 *to* "*in some convenient place*"]. *And the Elder, standing at the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.*

The Elder shall say one or more of these sentences, [*in.*, 1864, *during the reading of which the persons appointed for that purpose shall receive the alms for the poor*]:†

Matt. v, 16; vi, 19, 20; vii, 12, 21; Luke xix, 8; 2 Cor. ix, 6, 7; Gal. vi, 10; 1 Tim. vi, 6, 7, 17–19; Heb. vi, 10; xiii, 16; 1 John iii, 17; Prov. xix, 17; Psa. xli, 1; [om., 1792, 1 Cor. ix, 7, 11, 13, 14; Gal. vi, 6, 7; (om., 1786, Tobit iv, 8, 9)].

After which the elder [om., 1864, *shall say*] [*in.*, 1864, *shall give the following invitation, the people standing:*

[In., 1864, If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore] ye that do truly and earnestly repent of your

* "The original order, as recommended by Mr. Wesley, differed from that of the Church of England in the following particulars: It omitted the rubric requiring communicants to signify their intention previously to the curate, and those requiring the curate to repel improper persons from the table, the first prayer for rulers; the creed, the rubric respecting the publication of notices, the verse in the offertory, taken from Tobit iv, 7; the three exhortations preparatory to communion, that part of the rubric directing the people to kneel while communing, (as well as the note in explanation of the rule,) the third prayer after the communion, all the collects at the close, and the rubrics, at the close (of which the first prescribed how much of the order was to be said when there was no communion, the second and third, when there was to be no communion; the fourth regulated the communicating of priests and deacons in cathedral and collegiate churches and colleges; the fifth prescribed the kind of bread; the sixth, what was to be done with the bread and wine that remained; the seventh, how the bread and wine were to be provided; the eighth, how often parishes should communicate and pay their ecclesiastical dues; the ninth, what was to be done with the money given at the offertory.)

Throughout, the title 'elder' is substituted for 'priest,' and 'the supreme rulers of the United States' for 'the king,' and 'to all the ministers of thy gospel' for 'to all bishops and curates.'

The 'absolution,' after the Confession, in the order of the Church of England, is an address by the priest to the people, while, in the Methodist form, it is a prayer to God.

A provision was made, which is not found in the Church of England order, for extempore prayer at the close of the communion."—*Emory.*

† [While these sentences are in reading, some fit person, appointed for [**1864.** that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided for that purpose; and then bring it to the elder, who shall place it upon the table.]

sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort: [om., 1864, and make your humble confession to Almighty God, meekly kneeling upon your knees] [in., 1864, and, devoutly kneeling, make your humble confession to Almighty God.]

Then shall this general confession be made by the Minister in the name of all those who are minded to receive the holy communion, both he and all the people [om., 1864, *meekly upon their knees*] *devoutly kneeling and saying:*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say:

[Om., 1868, O] Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. *Amen.*

Then shall the Elder, turning to the People, rehearse distinctly all the [1792. TEN COMMANDMENTS; *and the People, still kneeling, shall, after every Commandment, ask God's Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth:*

Minister.

God spake these words, and said, I am the Lord thy God: thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generations of them that hate me, and show mercy unto thousands of them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbor.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow this Collect:

Almighty and everlasting God, we are taught by thy holy word that the hearts of the princes of the earth are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; we humbly beseech thee so to dispose and govern the hearts of the supreme rulers of these United States, our governors, that in all their thoughts, words, and works they may ever seek thy honor and glory, and study to preserve thy people committed to their charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

Then shall be said the Collect of the Day. And immediately after the Collect the Elder shall read the Epistle, saying, The Epistle [*or,* The Portion of Scripture appointed for the Epistle] is written in the Chapter of , beginning

at the Verse. *And the Epistle ended, he shall say*, Here endeth the Epistle. *Then shall be read the Gospel (the People all standing up), saying*, The holy Gospel is written in the Chapter of , beginning at the Verse.

Then shall follow the Sermon.

Let us pray for the whole state of Christ's Church militant here on earth.

Almighty and ever-living God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes, and governors, and especially thy servants, the supreme rulers of these United States; that under them we may be godly and quietly governed; and grant unto all that are put in authority under them, that they may truly and indifferently administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all the ministers of thy Gospel, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succor all them who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

* If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left unsaid.

Then shall the Elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood ["that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood;" changed, 1792, to "that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood and;" changed, 1864, to "that we may live and grow thereby; and that, being washed through His most precious blood,"] we may evermore dwell in Him, and He in us. *Amen.*

Then, all standing, the Elder shall say:

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me, all ye that are burdened and heavy laden, and I will refresh you. Matt. xi, 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. John iii, 16.

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i, 15.

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 John ii, 1, 2.

After which the Elder shall proceed, saying:

Lift up your hearts.

Ans. We lift them up unto the Lord.

Elder. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

Here shall follow the proper Preface, according to the Time, if there be any especially appointed; or else immediately shall follow:

The prefaces were inserted as follows:

Upon Christmas Day.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Ghost, was made very man, and that without spot of sin, to make us clean from all sin. Therefore with angels, etc.

Upon Easter Day.

But chiefly we are bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord, for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with angels, etc.

Upon Ascension Day.

Through thy most dearly beloved Son, Jesus Christ our Lord, who, after his most glorious resurrection, manifestly appeared to all his apostles, and in their sight ascended up into heaven to prepare a place for us, that where he is thither we might also ascend, and reign with him in glory. Therefore with angels, etc.

Upon Whitsunday.

Through Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them, and to lead them into all truth, giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, etc.

Upon the Feast of Trinity.

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, etc.

"Then shall the Elder, kneeling down at the Table, say in the Name of all them that shall receive the Communion, this Prayer following; the People also kneeling:

Then the Elder shall say the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by His oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of His precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these [in., 1864, "memorials of the sufferings and death of our Saviour Jesus Christ," changed, 1868, for the old form thus: "thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion,"] may be partakers of His most blessed body and blood; who, in the same night that he was betrayed, took bread;* and when He had given thanks, He broke it, and gave it to His disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

* Here the Elder may take the plate of bread into his hand.

Likewise after supper He took† the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

† Here he may take the cup in his hand.

Then shall the Minister receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, (if any be present:) ["in like manner and after that to the people also in order, into their hands. And when he delivereth the bread," changed, 1864, to "after which"] he shall say:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

The Minister shall then proceed to administer the communion to the people in order, [in., 1868, kneeling,] into their uncovered hands. And when he delivereth the bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in *thy heart* by faith with thanksgiving.

And the Minister that delivereth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the consecrated bread or wine be all spent before all have communed, the Elder may consecrate more by repeating the prayer of consecration.]

[When all have communed, the Minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer, the people kneeling and repeating after him every petition.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After which shall be said as followeth:

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his ["death," changed, 1868, to "passion"]. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said [*in.*, 1868, *or sung*]*:*

Glory be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we ["adore thee," changed, 1868, to "glorify thee, we give thanks unto thee"] for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us, ["and receive us at last through the riches of thy grace into the joy of thine eternal kingdom, where we may reign with thee, world without end," changed, 1868, to "For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father]. *Amen.*

Then the Elder, if he see it expedient, may put up an extemporary prayer, and afterward shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

1792.] N. B. If the Elder be straitened for time he may omit any part of the service, except the Invitation, the Confession, and the prayer of Consecration.

IV.—MATRIMONY.

1784.] 596. *Form of the Solemnization of Matrimony.**

First, the banns of all that are to be married together must be published in the congregation [**1864.** *three several Sundays in the time of divine service,* ["*unless a license be procured from the proper authorities,*" *changed,* 1792, "*unless they be otherwise qualified according to law*"], *the Minister saying after the accustomed manner:*

I PUBLISH the banns of marriage between *M.* of ———, and *N.* of ———. If any of you know cause or just impediment why these two persons should not be joined together in holy matrimony, *ye* are to declare it. This is the first [*second or third*] time of asking.

[In., 1864, The parts in brackets throughout may be used or not at discretion].

At the day and time appointed for the solemnization of matrimony, the persons to be married—having been qualified according to law—standing together, the man on the right hand, and the woman on the left, the Minister shall say:

DEARLY BELOVED: We are gathered together here in the sight of God, and in ["the face of this congregation," changed, 1792, to "the presence of these witnesses"], to join together this man and this woman in holy matrimony, which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church, which holy estate Christ adorned and beautified with

* The Sunday service omits the following parts found in the English Ritual: The rubric in regard to any alleged impediment, the ceremony of giving the ring, the psalms after the blessing, the address on duties of husband and wife, and the rubric at the close.

his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly [om., 1792, lightly or wantonly to satisfy men's carnal lusts and appetites like brute beasts that have no understanding], but reverently, discreetly, and in the fear of God, duly considering the causes for which matrimony was ordained. [**1792.**

First. It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

Secondly. It was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly. It was ordained for the mutual society, help, and comfort that the one ought to have of the other both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any one can show just cause why they may not lawfully be joined together let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons that are to be married, he shall say:

I require and charge you both that if either of you know any impediment why you may not be lawfully joined together in matrimony you do now confess it, for be ye well assured that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the Minister say unto the man:

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health, and forsaking all other, keep thee only unto her so long as ye both shall live?

The man shall answer:

I will.

Then shall the Minister say unto the woman:

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou [om., 1864, obey him, serve him], love, honor, and keep him in sickness and in health, and forsaking all other, keep thee only unto him so long as ye both shall live?

The woman shall answer:

I will.

Then the Minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I, *M.*, take thee *N.*, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer,

for poorer, in sickness and in health, to love and to cherish, [om., 1864, and to obey] till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister:

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall the Minister say:

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

1864.] *If the parties desire it, the man shall here hand a ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the woman's left hand. And the man shall say to the woman, repeating after the Minister:*

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

1784.] *Then shall the Minister join their right hands together, and say:*

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands, I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together let no man put asunder. *Amen.*

And the Minister shall add this blessing:

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

1864.] *Then shall the Minister offer the following prayer:*

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their

hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

O God, who by thy mighty power hast made all things of [**1864.** nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning, and knitting them together, didst teach that it should never be lawful to put asunder those whom thou, by matrimony, hadst made one; O God, who hast consecrated the state of matrimony to such an excellent mystery that in it is signified and represented the spiritual marriage and unity between Christ and his Church: look mercifully upon this man and this woman, that this man may love his wife according to thy word (as Christ did love his spouse, the Church, who gave himself for it, loving and cherishing it even as his own flesh), and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Here the Minister may use extemporary prayer.

Then shall the Minister say:

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.

Then the Minister shall say:

1784.] Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Minister. O Lord, save thy servant and thy handmaid.
Answer. And let them put their trust in thee.
Minister. O Lord, send them help from thy holy place.
Answer. And evermore defend them.
Minister. Be unto them a tower of strength.
Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

This Prayer next following shall be omitted where the Woman is past child-bearing.

O merciful Lord and heavenly Father, by whose gracious gift mankind is increased, we beseech thee assist with thy blessing these two persons, that they may both be fruitful in the procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and virtuously brought up, to thy praise and honor, through Jesus Christ our Lord. *Amen.*

The Communion of the Sick.

The Collect.

Almighty, ever-living God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive, we beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently and recover his bodily health if it be thy gracious will, and that whenever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii, 5, 6.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. John v, 24.

Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which the Elder shall proceed according to the form before prescribed for the holy communion, beginning at these words, [Ye that do truly, etc.]

At the time of the distribution of the holy sacrament the Elder shall first receive the communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

V.—BURIAL OF THE DEAD.*

597. *Form for the Burial of the Dead.*

[*In.*, 1792, *and om.*, 1848, *N. B. The following or some other solemn service shall be used.*]

The Minister, going before the corpse, shall say:

I am the resurrection, etc. John xi, 25, 26; Job xix, 25–27; i, 21; 1 Tim. vi, 7.

1868.] *In the house or church may be read one or both of the following psalms, or some other suitable portion of Scripture:*

Psalm xxxix; Psalm xc.

* The Sunday Service omits the first rubric, forbidding the office to the excommunicated and unbaptized; the thirty-ninth psalm; the words to be spoken while the earth is cast upon the body, and the prayer following the Lord's Prayer.

Then may follow the reading of the Epistle as follows:

1 Cor. xv, 41–58, [om., 1792, Psa. xix; 1 Cor. xi, 20 to the end.]

1784.] *At the grave, when the corpse is laid in the earth, the Minister shall say:*

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

1864.] *Then, while the earth shall be cast upon the body by some standing by, the Minister shall say:*

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.*

1784.] *Then shall be said:*

I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so, saith the Spirit, for they rest from their labors.

Then shall the Minister say:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

* Taken from the Prayer Book.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally; we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

1784.] VI.—ORDINATION.*

[" *The form and manner of making and ordaining of* (" *Superintendents*," *changed*, 1792, *to* " *Bishops*"), *Elders, and Deacons*," *changed*, 1848, *to* " *Forms of Ordination ;*" 1872, *to* " *Ordination* "]. [**1848.**

598. *The Form of* ["*ordaining*," *changed*, 1864, *to* " *consecrating* "] *Bishops.*

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles, elders, and evangelists many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same; that all

* The form of the English Church was, "The form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons." In the Sunday Service Superintendent is invariably used for Bishop, and Elder for Priest. The English rubric forbade the ordaining "if any great crime," etc.; the Sunday Service omits "great."

may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders

The Epistle. Acts xx, 17–35.

Then another [om., 1804, *Elder*] *shall read,*

The Gospel. John xxi, 15–17. *Or this:* Matt. xxviii, 18–20.

After the Gospel and the Sermon are ended, the elected person shall be presented by two Elders unto the Bishop, saying:

We present unto you this ["godly," changed, 1808, to "holy"] man to be ["ordained," changed, 1864, to "consecrated"] a Bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of St. Luke that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us, therefore, following the example of our Saviour Christ and his apostles, first fall to prayer before we admit and send forth this person presented to us to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed ["divers orders of ministers," changed, 1864, to "divers offices"] in thy Church: mercifully behold this thy servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be ["*ordained*," changed, 1864, to "*consecrated*"]*:*

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the ["effusion," changed, 1864, to "shedding"] of his own blood: ["before I admit you to this

administration, I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God," changed, 1864, to "before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound"]:

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Answer. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answer. I will do so, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men: and such as shall be unquiet, disobedient, and criminal, [om., 1864, within your District,] correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Answer. I will so do, by the help of God.

The Bishop. Will you be faithful in ordaining, or laying hands upon and sending others, and in all the other duties of your office?

Answer. I will so be, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

Then the Bishop shall say,

Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto us strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found ["perfect and irreprehensible," changed, 1864, to "blameless"] at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, be said.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one;
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say,

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Bishop.

Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors, and ["doctors," changed, 1864, to "teachers,"] to the edifying and making perfect of his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salva-

tion; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishop and Elders present shall lay their hands upon the head of the elected person, kneeling before them, the Bishop saying:

["Receive the Holy Ghost for the office and work of a bishop in the Church of God now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost.—*Amen.* And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness," changed, 1864, to "The Lord pour upon thee the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and love, and of a sound mind"].

Then the Bishop shall deliver him the Bible, saying,

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf: feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the Bishop shall administer the Lord's Supper, ("with whom the newly ordained Bishop and other persons present shall communicate," changed, 1864, to "to the newly consecrated Bishop and other persons present.")]

["*Immediately before the benediction*," *changed*, 1864, to "*Then*"] *shall be said the following prayers:*

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy holy Spirit, that he, preaching thy word, [in., 1864, and exercising authority in thy Church,] may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, [om., 1864, in chastity,] and in purity: that faithfully fulfilling his course, at the last day

he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

599. *The Form* [*om.*, 1864, *and Manner*] *of Ordaining Elders.**

[When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted Elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the Elders shall present unto the Bishop all them that are to be ordained, and say,

I present unto you these persons to be ordained Elders.

Then their names being read aloud, the Bishop shall say unto the people,

["Good people," changed, 1792, to "Brethren"], these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same].

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold these thy servants now called to the office of Elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this

*The address of the archdeacon to the Bishop, and his reply (Matt. ix, 36); the oath of supremacy; the form "Come, Holy Ghost"; and the Nicene Creed of the English form, are omitted by Mr. Wesley in the Sunday Service.

office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv, 7–13; John x, 1–16.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, in your private examination, [om., 1864, "as in the exhortation which was now made to you,"] and in the holy lessons taken out of the Gospel and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards, of the Lord; to teach and to premonish, to feed, and provide for, the Lord's family; ["to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever;" changed, 1864, to "to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God."]

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church [om., 1864, and congregation] whom you must serve is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of

yourselves; for that will and ability is given of God alone; therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties: ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

Answer. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?

Answer. I am so persuaded, and have so determined, by God's grace.

The Bishop. Will you then give your faithful diligence

always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Answer. I will do so, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your ["district," changed, 1864, to charge], as need shall require and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ: and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Answer. I will do so, the Lord being my helper.

Then shall the Bishop, standing up, say:

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things, for the which prayers there shall be silence kept for a space].

After which shall be said by the Bishop (the persons to be ordained Elders all kneeling), Veni, Creator Spiritus, *the Bishop beginning, and the Elders and others that are present answering by verse, as followeth:*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art Guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one;
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall pray in this wise, and say:

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness toward us hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists ["doctors," changed, 1864, to teachers], and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop, with the Elders present, shall lay their hands severally upon the head of every one that receiveth the order of Elders; the receivers humbly kneeling upon their knees, and the Bishop saying:

["Receive the Holy Ghost for the office," etc., changed, 1792, to "The Lord pour upon thee the Holy Ghost for the office and work of an Elder in the Church of God, now committed unto thee by (in., 1864, the authority of the Church through) the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*"]

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying:

Take thou authority as an Elder in the Church, to preach the word of God, and to administer the holy sacraments in the congregation.

Then the Bishop shall say:

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

*** [If on the same day the order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used, first that for Deacons, then that for Elders. The Epistle shall be Ephes. iv, 7–13, as before in this office, immediately after which they that are to be ordained Deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x, 1–16, as before in this office, they that are to be ordained Elders shall likewise be examined and ordained, as in this office before appointed.]

600. *The Form* ["*and Manner of Making of*," *changed*, 1864, *to* "*of Ordaining*"] *Deacons.**

[When the day appointed by the Bishop is come there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted Deacons.]

After which one of the Elders shall present unto the Bishop the persons to be ordained Deacons, and their names being read aloud, the Bishop shall say unto the people:

BRETHREN, if there be any of you who knoweth any crime or impediment in any of these persons presented to be ordained Deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

Then shall be read the following Collect and Epistle:

The Collect.

Almighty God, who by thy Divine Providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

The Epistle. 1 Tim. iii, 8–13.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you ["this office and ministration," changed, 1792, to "the office of the ministry"] in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Answer. I trust so.

* The address of the Bishop to the Archdeacon and the reply, the passage from Acts vi, 2–7, the oath of supremacy, and the closing rubric on the qualifications for the priesthood, are omitted by Mr. Wesley. The English form directs "the New Testament" to be given the ordained Deacon, the Sunday Service, and "the Holy Bible."

In 1786 a rubric was inserted directing the Superintendent, in saying the litany, to insert a petition for the candidates, which was omitted in 1792.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop. Will you diligently read [in., 1792, or expound] the same unto the people whom you shall be appointed to serve?

Answer. I will.

The Bishop. It appertaineth to the office of a Deacon to assist the Elder in divine service. And especially when he ministereth the Holy Communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth, and [om., 1864, in the absence of the Elder] to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Answer. I will do so, by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ, and to make (both) yourselves (and them), as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavor so to do, the Lord being my helper.

[*Om.*, 1792, *The Superintendent.*

Do you think that you are truly called, according to the will of our Lord Jesus Christ, to the ministry of the Church?

Ans. I think so.]

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one appointed by the Bishop shall read the Gospel.

Luke xii, 35–38.

Immediately before the benediction shall be said these Collects following:

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy serv-

ants into the office of Deacons in thy Church, make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office that they may be found worthy to be called into the higher ministries in thy Church, through the same, thy Son our Saviour Jesus Christ; to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

VII.—LAYING A CORNER-STONE.*

601. *Form for Laying the Corner-Stone of a Church.*

The Minister, standing near the place where the stone is to be laid, shall say unto the congregation:

DEARLY BELOVED, We are taught in the word of God that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. And in all ages his servants have separated certain places for his worship: as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which he filled with the glory of his presence before all the people. We are now assembled to lay the corner-stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the hymns 959–963 *be sung.*

* This form was introduced in 1864.

Then shall the Minister say,

Let us pray.

Most glorious God, the heaven is thy throne and the earth is thy footstool; what house then can be builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto thy holy name that it hath pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee to continue thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy work, until this habitation of thy house shall be completed, and ready for dedication to thy service, free from all debt or claim of man. *Amen.*

May peace and harmony prevail in the counsels of thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, to the glory of thy blessed name; through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship thee in the temple here to be builded, may so serve and please thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy places made without hands, whose builder and maker is God. *Amen.*

Hear us, O Lord, for thou art our God in whom we trust. And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy saints and redeemed ones, eternally praise thee for all thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech thee, for the sake of thy dear Son; and to thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, for ever and ever. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and people may read it in alternate verses; the parts in italics to be read by the people:

Psalm cxxxii.

The Lesson. 1 Cor. iii, 9–23.

Then shall follow the Sermon, or an Address suitable to the occasion, after which the contributions of the people shall be received.

Then shall the Minister, standing by the stone, exhibit to the Congregation a box to be placed in an excavation of the stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Church Almanac for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, *after which the Minister may deposit the box in the stone and cover it; and the stone shall be laid and adjusted by the Minister, assisted by the builder.*

Then shall the Minister say:

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Methodist Episcopal Church. *Amen.*

The service may conclude with extemporary prayer, the Lord's Prayer, and the Benediction.

VIII.—DEDICATION OF A CHURCH.

602. *Form for the Dedication of a Church.**

The Congregation, being assembled in the Church, the Minister shall say:

DEARLY BELOVED: The Scriptures teach us that God is well pleased with those who build temples to his name. We have heard how he filled the temple of Solomon with his glory, and how in the second temple he manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that he will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his name, that this godly undertaking hath been so far completed, and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship his name in this place.

Let one of the hymns 964–971 *be sung, and extemporary prayer be offered, the congregation all kneeling.*

Then shall the Minister, or some one appointed by him, read

The First Lesson. 2 Chron. vi, 1, 2, 18–21, 40–42; vii, 1–4.

Second Lesson. Heb. x, 19–26.

* Inserted 1864.

Then shall one of the hymns 964–971 be sung; after which the Minister shall deliver a Sermon suitable to the occasion; after which the contributions of the people shall be received.

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately; the parts in italics to be read by the Congregation:

Psalm cxxii.

Then let the Trustees stand up before the altar, and one of them, or some one in their behalf, say unto the Minister:

We present unto you this building, to be dedicated as a church for the service and worship of Almighty God.

Then shall the Minister request the Congregation to stand while he repeats the following

DECLARATION.

DEARLY BELOVED: It is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy enterprise of erecting this church, we dedicate it to his service, for the reading of the Holy Scriptures, the preaching of the word of God, the administration of the holy sacraments, and for all other exercises of religious worship and service, according to the discipline and usages of the Methodist Episcopal Church. And, as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name and to the advancement of his kingdom. And that he may graciously accept this solemn act, let us pray.

The Congregation kneeling, the Minister shall offer the following prayer:

O most glorious Lord, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful appre-

hension of thy divine majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by baptism may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy holy word, which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come unto this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place: and whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling-place, the throne of the glory of thy kingdom; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

The services to conclude with a Doxology and Benediction.

APPENDIX.

EXTRACTS FROM THE NOTES TO THE DISCIPLINE, BY DR. COKE AND BISHOP ASBURY.

THE fact has already been noticed, that Dr. Coke and Bishop Asbury appended explanatory notes to the Discipline of 1796. These consisted partly of Scripture proofs of the doctrines and rules of the church, and partly of expositions of the Discipline. The latter, constituting about two-thirds of the whole, are inserted in this Appendix, under their respective heads. The bishops themselves disclaimed having any authority "to make laws or regulations," much less can their notes be regarded in that light, now that the Discipline has been considerably modified. But they are still interesting and important, as containing the views of the first bishops of the Methodist Episcopal Church respecting its discipline at that time, and also, as having been prepared at the request of the General Conference of 1796, and having received the implied sanction of the General Conference of 1800, which directed that they should be printed in such a manner that they could be conveniently bound up with the Form of Discipline. — EMORY.

"SECTION I.

"*Of the Origin of the Methodist Episcopal Church.*"

"It cannot be needful in this country to vindicate the right of every Christian society to possess, within itself, all the privileges necessary or expedient for the comfort, instruction, or good government of the members thereof. The two sacraments of baptism and the Lord's supper have been allowed to be essential to the formation of a Christian church, by every party and denomination in every age and country of Christendom, with the exception only of a single modern society: and ordination by the imposition of hands has been allowed to be highly expedient, and has been practised as universally as the former. And these two points as above described, might, if need were, be confirmed by the Scriptures, and by the unanimous testimony of all the primitive fathers of the church for the three first centuries; and, indeed, by all the able divines who have written on the subject in the different languages of the world down to the present times.

"The only point which can be disputed by any sensible person, is the *episcopal* form which we have adopted; and this can be contested by *candid* men, only from their want of acquaintance with the history of the church. The most bigoted devotees to religious establishments (the clergy of the Church of Rome excepted) are now ashamed to support the doctrine of *the apostolic, uninterrupted succession of bishops*. Dr. Hoadley, bishop of Winchester, who was, we believe, the greatest advocate for episcopacy whom the Protestant churches ever produced, has been so completely overcome by Dr. Calamy, in respect to the uninterrupted succession, that the point has been entirely given up. Nor do we recollect that any writer of the Protestant churches has since attempted to defend what all the learned world at present know to be utterly indefensible.

"And yet nothing but *an apostolic, uninterrupted succession*, can possibly confine the right of episcopacy to any particular church. The idea, that the supreme magistrate, or legislature of a country, ought to be the head of the church in that nation, is a position, which, we think, no one *here* will presume to assert. It follows, therefore, indubitably, that every church has a right to choose, if it please, the *episcopal* plan.

"The late Rev. John Wesley recommended the *episcopal* form to his societies in America; and the General Conference, which is the chief synod of our church, unanimously accepted of it. Mr. Wesley did more. He first consecrated one for the office of a bishop, that our episcopacy might descend from himself. The General Conference unanimously accepted of the person so consecrated, as well as of Francis Asbury, who had for many years before exercised every branch of the episcopal office, excepting that of ordination. Now, the idea of an apostolic succession being exploded, it follows, that the Methodist Church has every thing which is Scriptural and essential to justify its episcopacy. Is the unanimous approbation of the chief synod of a church necessary? This it has had. Is the ready compliance of the members of the church with its decision, in this respect, necessary? This it has had, and continues to have. Is it highly expedient, that the fountain of the episcopacy should be respectable? This has been the case. (The most respectable divine since the primitive ages, if not since the time of the apostles, was Mr. Wesley.) His knowledge of the sciences was very extensive. He was a general scholar: and for any to call his learning in question, would be to call their own. On his death the literati of England bore testimony to his great character. And where has been the individual so useful in the spread of religion? But in this we can appeal only to the lovers of *vital* godliness. By his long and incessant labours he raised a multitude of societies, who looked up to him for direction; and certainly his directions in things lawful, with the full approbation of the people, were sufficient to give authen

ticity to what was accordingly done. He was peculiarly attached to the laws and customs of the church in the primitive times of Christianity. He knew, that the primitive churches universally followed the episcopal plan: and indeed Bishop Hoadley has demonstrated that the episcopal plan was universal till the time of the Reformation. Mr. Wesley therefore preferred the *episcopal* form of church government; and God has (glory be to his name!) wonderfully blessed it among us."

"But in all we have observed on this subject, we by no means intend to speak disrespectfully of the Presbyterian Church, or of any other: we only desire to defend our own from the unjust calumnies of its opponents."

"SECTION III.

"*Of the General and Yearly Conferences.*"

"Our societies are scattered over a vast country, extending about fourteen hundred miles from north to south, and from five to eight hundred from east to west. We could not, therefore, in justice to the work of God, nor from the state of our finances, hold our General Conferences oftener than once in four years. If they were more frequent, the long absence of so many ministers from their respective circuits and districts would be an irreparable loss to the societies and congregations. Nor do we think, that the nature of a religious constitution renders it necessary to revise more frequently the regulations by which it is governed. But there are various particulars, which do not come under the name of laws, which require more frequent assemblies or conferences for their consideration. The admission of preachers on trial and into full connection, the ordination of elders and deacons, the examination of the characters of the ministers and preachers, and the stationing of them all, as well as the management of the fund for the superannuated preachers, &c., are points of the first moment, and call for frequent meetings. On this account, the *General* Conference has appointed *yearly* conferences, divided in the best manner they were able; to be composed, as far as possible, of at least one bishop—the president elder of each district within the control of those conferences, respectively—the elders, deacons, and the preachers in full connection. These men, who have been travelling the preceding year among all the societies in those districts and circuits, respectively, can give the fullest, the completest information on all the subjects which come under the cognizance of the yearly conferences.

"But it may be asked, Why are not *delegates* sent to these conferences from each of the circuits? We answer, It would utterly destroy our *itinerant plan*. *They* would be concerned chiefly, if not only, for the interests of their own constituents

They could not be expected, from *the nature of things*, to make the necessary sacrifices, and to enter impartially into *the good of the whole*. They would necessarily endeavour to obtain the most able and lively preachers for their respective circuits, without entering, perhaps at all, into that enlarged, apostolic spirit, which would endeavour, whatever might be the sacrifice, to make all things *tally*. The difference of gifts in the ministers, and the opposing interests of the delegates, would produce conflicts of a pernicious tendency; and, in many instances, improper means would be used for obtaining the desired point. Frequently the delegates, if unsuccessful in their application for their favourite preacher, would probably make him secret offers to settle among them; and if unsuccessful in every point, and the preacher, appointed for them and their constituents, was not agreeable to their wishes, they might grow indignant, and, through resentment, and by their unfavourable reports, on their return, might cause a separation from the general body. And those who imagine this to be a mere chimera, show, we think, but little knowledge of human nature: they do not consider how easily and powerfully the heated passions would plead in favour of a settled ministry—how easily disappointment and jealousy would present the purest and most disinterested conduct in the most unfavourable light: to say nothing of the labour and expense of such a plan. While, on the other hand, the present members who compose our conferences, who know not, when they meet, what may be their next sphere of action, and are willing to run anywhere on the errands of their Lord, are not nearly as much exposed to the temptations mentioned above.*

"The following portions of the word of God are pointed in support of the itinerant plan for the propagation of the gospel; which plan renders most of the regulations contained in this section essential to the existence of our united society: Matt. x, 5–11, 'These twelve [apostles] Jesus sent forth, and commanded them, saying, Go—to the lost sheep of the house of Israel. And *as ye go, preach*, saying, The kingdom of heaven is at hand. And into *whatsoever city or town* ye shall enter, inquire,' &c.

"* We are very far from making these remarks out of any disrespect to our *located* brethren. On the contrary, we are very conscious that many of them equal any of us, and perhaps much exceed us in grace and wisdom. We have made these observations *only* on account of their *located* situation, well knowing that our people would on no occasion choose any for their delegates who were not wise and good men. But such is the *nature* of man, and perhaps such is the *duty* of man, that he will always prefer the people for whom he acts, and to whom he is responsible, before all others. *We* should, probably, act in the same manner ourselves, if we were delegates for a single circuit or district."

Matt. xxii, 8–10, 'Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into *the highways, and as many as ye shall find*, bid to the marriage. So those servants went out into *the highways*,' &c. Matt. xxviii, 19, 'Go ye, therefore, and *teach all nations*,' be as extensively useful as possible. Mark vi, 7–12, 'And he calleth unto him the twelve, and began to send them forth by two and two,—and commanded them that they should take nothing for their journey, *save a staff only*.—And he said unto them, *In what place soever* ye enter into a house, there abide, till ye *depart* from that place.—And *they went out*, and preached that men should repent.' Luke x, 1–9, 'After these things, the Lord appointed other seventy also, and sent them two and two before his face *into every city and place*, whither he himself would come.—And into *whatsoever house* ye enter,' says our Lord to them, 'first say, Peace be to this house.—And into *whatsoever city* ye enter, and they receive you,—say unto them, The kingdom of God is come nigh unto you.' Luke xiv, 23, 'And the Lord said unto the servant, *Go out into the highways and hedges*, and compel them to come in, that my house may be filled.' Acts viii, 4, 'They that were scattered abroad *went everywhere* preaching the word.' Acts viii, 40, 'Philip—preached *in all the cities*, till he came to Cesarea.' Acts xvi, 36, 'Paul said unto Barnabas, Let us go *again* and visit our brethren *in every city* where we have preached the word of the Lord,' &c.

"We have already shown, that *Timothy* and *Titus* were *travelling bishops*. In short, every candid person, who is thoroughly acquainted with the New Testament, must allow, that whatever excellences other plans may have, *this* is the primitive and *apostolic plan*. But we would by no means speak with disrespect of the faithful *located* ministers of any church. We doubt not, but, from the nature and circumstances of things, there must have been many located ministers in the primitive churches: and we must acknowledge, with gratitude to God, that the *located* brethren in our church are truly useful and of considerable consequence, in their respective stations. But, on the other hand, we are so conscious of the vast importance of the *travelling plan*, that we are determined, through the grace of God, to support it to the utmost of our power; nor will any plea which can possibly be urged, however plausible it may appear, or under whatever name proposed, induce us to make the least sacrifice in this respect, or, by the introduction of any novelty, to run the least hazard of wounding *that plan*, which God has so wonderfully owned, and which is so perfectly consistent with the apostolic and primitive practice.

"We will now humbly beg leave to drop a few *hints* (for laws or regulations we have no authority to make) *as explanatory* of those words in the introduction to this section, 'It is desired,

that every person speak freely whatever is in his heart :' and we propose them the more readily, as they are extracted from the Minutes drawn up by our elder brethren, the members of the British Conference :—

"1. Be tender of the character of every brother; but keep at the utmost distance from countenancing sin.

"2. Say nothing in the conference but what is strictly necessary, and to the point.

"3 If accused by any one, remember recrimination is no acquittance; therefore avoid it.

"4. Beware of impatience of contradiction; be firm; but be open to conviction. The cause is God's, and he needs not the hands of an Uzzah to support his ark. The being too tenacious of a point, because you brought it forward, may be only feeding self. Be quite easy, if a majority decide against you.

"5. Use no craft or guile to gain any point. Genuine simplicity will always support itself. But there is no need always to say all you know or think.

"6. Beware of too much confidence in your own abilities; and never despise an opponent.

"7. Avoid all lightness of spirit, even what would be innocent anywhere else.—Thou, God, seest me.

"The appointment of *the times* for holding the *yearly* conferences must necessarily be invested in the bishops, otherwise they cannot possibly form their plans for travelling through the continent, so that they may be enabled to attend each of the conferences. But the right of fixing *the places* rests with the conferences.

"We cannot omit noticing, before we conclude this section, the strict examination which the characters of the preachers pass through, in the yearly conferences. When that eminent saint of God, and great writer, John Fletcher, was once present, in the British Conference, at the examination of the characters, he seemed astonished, and expressed his surprise and approbation in very strong terms. The examination is equally strict in all the conferences throughout the connection. And we know of no church where the purity of the morals, the orthodoxy of the doctrines, and the usefulness of the lives and labours of the ministers, (for all these are included in the examination,) are more strictly attended to than in ours.

"In respect to the division of the continent, for the purpose of holding the yearly conferences, we may observe, that for several years the annual conferences were very small, consisting only of the preachers of a single district, or of two or three very small ones. This was attended with many inconveniences :—1. There were but few of the senior preachers, whose years and experience had matured their judgments, who could be present at any one conference. 2. The conferences wanted that dignity which every

religious synod should possess, and which always accompanies a *large* assembly of gospel ministers. 3. The itinerant plan was exceedingly cramped, from the difficulty of removing preachers from one district to another. All these inconveniences will, we trust, be removed on the present plan; and at the same time the conferences are so arranged, that all the members, respectively, may attend with little difficulty.

"To all which may be added, that the active, zealous, unmarried preachers, may move on a larger scale, and preach the ever-blessed gospel far more extensively through the sixteen states, and other parts of the continent; while the married preachers, whose circumstances require them, in many instances, to be more located than the single men, will have a considerable field of action opened to them; and also the bishops will be able to attend the conferences with greater ease, and without injury to their health.

"The regulation concerning those who are to attend the conferences is made, that our societies and congregations may be supplied with preaching during the conferences. We would, therefore, wish to have a few of the travelling preachers among our dear flocks at those times. But as we desire to make the conferences as respectable and weighty as possible, we can spare none at those important seasons, except the preachers upon trial. They, also, will be absent from the yearly conferences only for one year, as they must be present on the second to be admitted into full connection."

"SECTION IV.

'*Of the Election and Consecration of Bishops, and of their Duty.*"

"In considering the present subject, we must observe, that nothing has been introduced into Methodism by the present episcopal form of government, which was not before fully exercised by Mr. Wesley. He presided in the conferences; fixed the appointments of the preachers for their several circuits; changed, received, or suspended preachers wherever he judged that necessity required it; travelled through the European connection at large; superintended the spiritual and temporal business: and consecrated two bishops, Thomas Coke and Alexander Mather, one before the present episcopal plan took place in America, and the other afterward, besides ordaining elders and deacons. But the authority of Mr. Wesley and that of the bishops in America differ in the following important points:—

"1. Mr. Wesley was the patron of all the Methodist pulpits in Great Britain and Ireland *for life*, the sole right of nomination being invested in him by all the deeds of settlement, which gave

nim exceeding great power. But the bishops in America possess no such power. The property of the preaching-houses is invested in the trustees; and the right of nomination to the pulpits, in the General Conference—and in such as the General Conference shall, from time to time, appoint. This division of power in favour of the General Conference was absolutely necessary. Without it the itinerant plan could not exist for any long continuance. The trustees would probably, in many instances, from their *located* situation, insist upon having their favourite preachers stationed in their circuits, or endeavour to prevail on the preachers themselves to *locate* among them, or choose some other settled minister for their chapels. In other cases, the trustees of preaching-houses *in different circuits* would probably insist upon having the *same* popular or favourite preachers.* (Here, then, lies the grand difference between Mr. Wesley's authority, in the present instance, and that of our American bishops. The former, as (under God) the father of the connection, was allowed to have the *sole, legal, independent* nomination of preachers to all the chapels: the latter are *entirely dependent* on the General Conference.)

"But why, may it be asked, does the General Conference lodge the power of stationing the preachers in the episcopacy? We answer, On account of their entire confidence in it. If ever, through improper conduct, it loses that confidence in any considerable degree, the General Conference will, upon evidence given, in a proportionable degree, take from it this branch of its authority. But if ever it evidently betrays a spirit of tyranny or partiality, and *this* can be proved before the General Conference, the whole will be taken from it: and we pray God, that in such case the power may be invested in other hands! And alas! who would envy any one the power? There is no situation in which a bishop can be placed, no branch of duty he can possibly exercise, so delicate, or which so exposes him to the jealousies

---

"* We must repeat nearly the same observations concerning *trustees*, which we have in our notes on the last section, concerning the sending of *delegates* to our conferences. We have a great respect for our *trustees*. We consider them as men to whom the connection is greatly obliged. They fill up an important province in our church and have a claim to a high rank among us. Humanly speaking, the work could not be carried on without them to any extent in the cities and towns. Their responsibility for the debts of our buildings, and the disinterestedness which must necessarily influence them when they make themselves responsible, lay our societies under very great obligations. We both love and honour them. But still they are *located* men. They cannot be expected to act impartially for the whole. They will think it their duty, and perhaps it is their duty, to prefer the interests of their own congregations to any other. We should probably act in the same manner in their situation."

not only of false but of true brethren, as this. The removal of preachers from district to district, and from circuit to circuit, very nearly concerns them, and touches their tenderest feelings: and it requires no small portion of grace for a preacher to be *perfectly* contented with his appointment, when he is stationed in a circuit where the societies are small, the rides long, and the fare coarse. Any one, therefore, may easily see, from the nature of man, that though the bishop has to deal with some of the best of men, he will sometimes raise himself opposers, who, by rather overrating their own abilities, may judge him to be partial in respect to their appointments; and these circumstances would weigh down his mind to such a degree, as those who are not well acquainted with the difficulties which necessarily accompany public and important stations among mankind, can hardly conceive.

"May we not add a few observations concerning the high expediency, if not necessity, of the present plan. How could an itinerant ministry be preserved through this extensive continent, if the yearly conferences were to station the preachers? They would, of course, be taken up with the *sole* consideration of the spiritual and temporal interests of *that part* of the connection, the direction of which was intrusted to them. The necessary consequence of this mode of proceeding would probably, in less than an age, be *the division of the body* and *the independence* of each yearly conference. The conferences would be more and more estranged from each other for want of a mutual exchange of preachers; and *that grand spring, the union of the body at large*, by which, under divine grace, the work is more and more extended through this vast country, would be gradually weakened, till at last it might be entirely destroyed. The connection would no more be enabled to send missionaries to the western states and territories, in proportion to their rapid population. The grand circulation of ministers would be at an end, and a mortal stab given to the itinerant plan. The surplus of preachers in one conference could not be drawn out to supply the deficiencies of others, through declensions, locations, deaths, &c., and the revivals in one part of the continent could not be rendered beneficial to the others. *Our grand plan*, in all its parts, leads to an *itinerant* ministry. Our bishops are *travelling* bishops. All the different orders which compose our conferences are employed in the *travelling line;* and our local preachers are, *in some degree*, travelling preachers. Every thing is kept moving as far as possible; and we will be bold to say, that, next to the grace of God, there is nothing *like this* for keeping the whole body alive from the centre to the circumference, and for the continual extension of that circumference on every hand. And we verily believe, that if our episcopacy should, at any time, through tyrannical or immoral conduct, come under the severe censure of

the General Conference, the members thereof would see it highly for the glory of God to preserve the present form, and *only* to change the men.

"2. Mr. Wesley, as the venerable founder (under God) of the whole Methodist society, governed without any responsibility whatever; and the universal respect and veneration of both the preachers and people for him made them cheerfully submit to this: nor was there ever, perhaps, a mere human being who used so much power better, or with a purer eye to the Redeemer's glory, than that blessed man of God. But the American bishops are as responsible as any of the preachers. They are *perfectly subject* to the General Conference. They are indeed conscious that the conference would neither degrade nor censure them, unless they deserved it. They have, on the one hand, the fullest confidence in their brethren; and, on the other, esteem the confidence which their brethren place in them, as the highest earthly honour they can receive.

"But this is not all. They are subject to be tried by seven elders and two deacons, as prescribed above, for any immorality, or supposed immorality; and may be suspended by two-thirds of these, not only from all public offices, but even from being private members of the society, till the ensuing General Conference. This mode subjects the bishops to a trial before a court of judicature, considerably inferior to that of a yearly conference. For there is not one of the yearly conferences which will not, probably, be attended by more presiding elders, elders and deacons, than the conference which is authorized to try a bishop, the yearly conferences consisting of from thirty to sixty members. And we can, without scruple, assert, that there are no bishops of any other episcopal church upon earth who are subject to so strict a trial as the bishops of the Methodist Episcopal Church in America. We trust, they will never *need* to be influenced by motives drawn from the fear of temporal or ecclesiastical punishments, in order to keep *from vice:* but if they do, may the rod which hangs over them have its due effect: or may they be expelled the church, as 'salt which hath lost its savour, and is thenceforth good for nothing but to be cast out, and trodden under foot of men.'

"3. Mr. Wesley had the entire management of all the conference funds and the produce of the books. It is true, he expended all upon the work of God, and for charitable purposes; and rather than appropriate the least of it to his own use, refused, even when he was about seventy years of age, to travel in a carriage, till his friends in London and Bristol entered into a private subscription for the extraordinary expense. That great man of God might have heaped up thousands upon thousands, if he had been so inclined; and yet he died worth nothing but a little pocket money, the horses and the carriage in which he travelled, and

the clothes he wore. But our American bishops have no probability of being rich. For not a cent of the public money is at their disposal: the conferences have the entire direction of the whole. Their salary is sixty-four dollars a year; and their travelling expenses are also defrayed. And with this salary they are to travel about six thousand miles a year, 'in much patience,' and sometimes 'in afflictions, in necessities, in distresses, in labours, in watchings, in fastings,' through 'honour and dishonour, evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold,' they 'live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things;' and, we trust, they can each of them through grace say, in their small measure, with the great apostle, that 'they are determined not to know any thing, save Jesus Christ, and him crucified; yea, doubtless, and count all things but loss for the excellency of the knowledge of Christ Jesus their Lord: for whom they have suffered the loss of all things, and do count them but dung that they may win Christ.'

"We have drawn this comparison between our venerable father and the American bishops, to show to the world that they possess not, and, we may add, they aim not to possess that power which he exercised and had a right to exercise, as the father of the connection; that, on the contrary, they are perfectly dependent; that their power, their usefulness, themselves, are entirely at the mercy of the General Conference, and, on the charge of immorality, at the mercy of two-thirds of the little conference of nine.

"To these observations we may add, 1. That a branch of the episcopal office, which, in every episcopal church upon earth, since the first introduction of Christianity, has been considered as essential to it, namely, *the power of ordination*, is *singularly* limited in our bishops. For they not only have no power to ordain *a person for the episcopal office* till he be first elected by the *General* Conference, but they possess no authority to ordain *an elder or a travelling deacon* till he be first elected by a *yearly* conference; or a local deacon, till he obtain a testimonial, signifying the approbation of the society to which he belongs, countersigned by the general stewards of the circuit, three elders, three deacons, and three travelling preachers. They are, therefore, not under the temptation of ordaining through interest, affection, or any other improper motive; because it is not in their power so to do. They have, indeed, authority to suspend the ordination of an elected person, because they are answerable *to God* for the abuse of their office, and the command of the apostle, 'Lay hands suddenly on no man,' is absolute: and we trust, where conscience was really concerned, and they had *sufficient reason* to exercise their power of suspension, they would do it

even to the loss of the esteem of their brethren, which is more dear to them than life; yea, even to the loss of their usefulness in the church, which is more precious to them than all things here below. But every one must be immediately sensible, how cautious they will necessarily be, as men of wisdom, in the exercise of this suspending power. For unless they had such weighty reasons for the exercise of it, as would give some degree of satisfaction to the conference which had made the election, they would throw themselves into difficulties, out of which they would not be able to extricate themselves, but by the meekest and wisest conduct, and by reparation to the injured person.

"2. The bishops are obliged to travel till the General Conference pronounces them worn out or superannuated: for that certainly is the meaning of the answer to the sixth question of this section. What a restriction? Where is the like in any other episcopal church? It would be a disgrace to our episcopacy to have bishops settled on their plantations here and there, evidencing to all the world, that instead of breathing the spirit of their office, they could, without remorse, *lay down their crown*, and bury the most important talents God has given to men! We would rather choose that our episcopacy should be blotted out from the face of the earth, than be spotted with such disgraceful conduct! All the episcopal churches in the world are conscious of the dignity of the episcopal office. The greatest part of them endeavour to preserve this dignity by large salaries, splendid dresses, and other appendages of pomp and splendour. But if an episcopacy has neither the dignity which arises from these worldly trappings, nor that infinitely superior dignity which is the attendant of labour, of suffering and enduring hardship for the cause of Christ, and of a venerable old age, the concluding scene of a life devoted to the service of God, it instantly becomes the disgrace of a church and the just ridicule of the world!

"Some may think, that the mode of travelling which the bishops are obliged to pursue, is attended with little difficulty, and much pleasure. Much pleasure they certainly do experience, because they know that they move in the will of God, and that the Lord is pleased to own their feeble labours. But if to travel through the heat and the cold, the rain and the snow, the swamps and the rivers, over the mountains and through the wilderness, lying for nights together on the bare ground and in log-houses, open to the wind on every side, fulfilling their appointments, as far as possible, whatever be the hinderance,—if these be little difficulties, then our bishops have but little to endure.

"We have already quoted so many texts of Scripture in defence of episcopacy and the itinerant plan, that we need only refer our reader to the notes on the first and third sections. The whole tenor of St. Paul's epistles to Timothy and Titus clearly evidences, that *they* were invested, on the whole, with abundantly

more power than our bishops; nor does it appear that *they* were responsible to any but God and the apostle. The texts quoted in the notes on the third section, in defence of the itinerant plan, we would particularly recommend to the reader's attention; as we must insist upon it, that *the general itinerancy* would not probably exist for any length of time on this extensive continent, if the bishops were not invested with that authority which they now possess. They alone travel through the whole connection, and therefore have such a view of the whole, as no yearly conference can possibly have.

"One bishop, with the elders present, may consecrate a bishop who has been previously elected by the General Conference. This is agreeable to the Scriptures. We read, 2 Tim. i, 6, 'I put thee in remembrance, that thou stir up *the gift* of God *which is in thee*, by the putting on of *my* hands:' here we have the imposition of the hands of the apostle. Again, we read, 1 Tim. iv, 14, 'Neglect not *the gift that is in thee*, which was given thee by prophecy, with the laying on of the hands of *the presbytery:*' here we have the laying on of the hands of *the elders*. And by comparing both passages, it is evident that the imposition of hands was, both in respect to the apostle and the elders, *for the same gift*. Nor is the idea, that three bishops are necessary to consecrate a bishop, grounded on any authority whatever, drawn from the Scriptures, or the practice of the apostolic age.

"The authority given to, or rather declared to exist in, the General Conference, that in case there shall be no bishop remaining in the church, they shall elect a bishop, and authorize the elders to consecrate him, will not admit of an objection, except on the supposition that the fable of an uninterrupted apostolic succession be allowed to be true. St. Jerome, who was as strong an advocate for episcopacy as perhaps any in the primitive church, informs us, that in the church of Alexandria, (which was, in ancient times, one of the most respectable of the churches,) the college of presbyters not only elected a bishop on the decease of the former, but consecrated him by the imposition of their own hands *solely*, from the time of St. Mark, their first bishop, to the time of Dionysius, which was a space of about two hundred years: and the college of presbyters in ancient times answered to our General Conference."

"SECTION V.

"*Of the Presiding Elders, and of their Duty.*"

After citing sundry scriptures in favour of having "presiding, superintending, or ruling elders," the bishops proceed,—

"On the principles or data above mentioned, all the episcopal churches in the world have, in some measure, formed their

church government. And we believe we can venture to assert, that there never has been an episcopal church of any great extent which has not had *ruling* or *presiding* elders, either expressly *by name*, as in the apostolic churches, or otherwise *in effect*. On this account it is, that all the modern episcopal churches have had their *presiding* or *ruling* elders under the names of grand vicars, archdeacons, rural deans, &c. The Moravians have presiding elders, who are invested with very considerable authority, though we believe they are simply termed elders. And we beg leave to repeat, that we are confident, we could, if need were, show that all the episcopal churches, ancient and modern, *of any great extent*, have had an order or set of ministers corresponding, more or less, to our presiding or ruling elders, all of whom were, more or less, invested with the superintendence of other ministers.

"Mr. Wesley informs us in his Works, that the whole plan of Methodism was introduced, step by step, by the interference and openings of divine Providence. This was the case in the present instance. When Mr. Wesley drew up a plan of government for our church in America, he desired that no more elders should be ordained in the first instance than were absolutely necessary, and that the work on the continent should be divided between them, in respect to the duties of their office. The General Conference accordingly elected twelve elders for the above purposes. Bishop Asbury and the district conferences afterward found that this order of men was so necessary that they agreed to enlarge the number, and give them *the name* by which they are at present called, and which is perfectly Scriptural, though not *the word* used in our translation: and this proceeding afterward received the approbation of Mr. Wesley.

"In 1792 the General Conference, equally conscious of the necessity of having such an office among us, not only confirmed every thing that Bishop Asbury and the district conferences had done, but also drew up or agreed to the present section for the explanation of the nature and duties of the office. The conference clearly saw that the bishops wanted assistants; that it was impossible for one or two bishops so to superintend the vast work on this continent as to keep every thing in order in the intervals of the conference, without other official men to act under them and assist them: and as these would be only the agents of the bishops in every respect, the authority of appointing them, and of changing them, ought, from the nature of things, to be in the episcopacy. If the presiding or ruling elders were not men in whom the bishops could fully confide, or on the loss of confidence, could exchange for others, the utmost confusion would ensue. This also renders the authority invested in the bishops of fixing the extent of each district, highly expedient. They must be supposed to be the best judges of the

abilities of the presiding elders whom they themselves choose and it is a grand part of their duty to make the districts and the talents of the presiding elders who act for them, suit and agree with each other, as far as possible: for it cannot be expected, that a sufficient number of them can at any time be found, *of equal talents*, and, therefore, the extent of their field of action must be proportioned to their gifts.

"From all that has been advanced, and from those other ideas which will present themselves to the reader's mind on this subject, it will appear that the presiding elders must, of course, be appointed, directed, and changed by the episcopacy. And yet their power is so considerable that it would by no means be sufficient for them to be responsible to the bishops *only* for their conduct in their office. They are as responsible in this respect, and in every other, to the *yearly* conference to which they belong, as any other preacher; and may be censured, suspended, or expelled from the connection, if the conference see it proper: nor have the bishops any authority to overrule, suspend, or meliorate in any degree the censures, suspensions, or expulsions of the conference.

"Many and great are the advantages arising from this institution. 1. It is a great help and blessing to the quarterly meetings respectively, through the connection, to have a man at their head, who is experienced not only in the ways of God, but in men and manners, and in all things appertaining to the order of our church. Appeals may be brought before the quarterly meeting from the judgment of the preacher who has the oversight of the circuit, who certainly would not be, in such cases, so proper to preside as the ruling elder. Nor would any local preacher, leader, or steward be a suitable president of the meeting, as his parent, his child, his brother, sister, or friend, might be more or less interested in the appeals which came before him: besides, his *local* situation would lead him almost unavoidably to *prejudge* the case, and, perhaps, to enter warmly into the interests of one or other of the parties, previously to the appeal. It is, therefore, indisputably evident, that the *ruling elder* is most likely to be impartial, and, consequently, the most proper person to *preside*.

"2. Another advantage of this office arises from the necessity of changing preachers from circuit to circuit in the intervals of the yearly conferences. Many of the preachers are young in years and gifts; and this must always be the case, more or less, or a fresh supply of travelling preachers in proportion to the necessities of the work could not be procured. These young men, in general, are exceedingly zealous. Their grand *forte* is to awaken souls; and in this view they are highly necessary for the spreading of the gospel. But for some time their gifts cannot be expected to be *various*; and, therefore,

half a year at a time, or sometimes even a quarter, may be sufficient for them to labour in one circuit: to change them, therefore, from circuit to circuit, in the intervals of the yearly conferences, is highly necessary in many instances. Again, the preachers themselves, for family reasons, or on other accounts, may desire, and have reason to expect, a change But who can make it in the absence of the bishops, unless there be a presiding elder appointed for the district? A recent instance proves the justice of this remark. A large district was lately without a presiding elder for a year. Many of the preachers, sensible of the necessity of a change in the course of the year, met together, and settled every preliminary for the purpose. Accordingly, when the time fixed upon for the change arrived, several of them came to their new appointments according to agreement, but, behold, the others had changed their minds, and the former were obliged to return to their old circuits, feeling not a little disgrace on account of their treatment. And this would be continually the case, and all would be confusion, *if there were no persons invested with the powers of ruling elders, by whatever name they might be called;* as it would be impossible for the bishops to be present everywhere, and enter *into the details* of all the circuits.

"3. Who is able properly to supply the vacancies in circuits on *the deaths* of preachers, or on *their withdrawing* from the travelling connection? Who can have a thorough knowledge of the state of the district, and of its resources for the filling up such vacancies, except the presiding elder who travels through the whole district? And shall circuits be often neglected for months together, and the flocks, during those times, be, more or less, without shepherds, and many of them, perhaps, perish for want of food, merely that one of the most Scriptural and useful offices among us may be abolished? Shall we not rather support it, notwithstanding every thing which may be subtilly urged by our enemies under the cry of tyranny, which is the common cry of restless spirits, even against the best governments, in order that they may throw every thing into confusion, and then ride in the whirlwind and direct the storm?

"4. When a bishop visits a district, he ought to have one to accompany him, in whom he can fully confide; one who can inform him of the whole work in a complete and comprehensive view; and, therefore, one who has travelled *through the whole*, and, by being present at all the quarterly meetings, can give all the information concerning every circuit in particular, and the district in general, which the bishop can desire. Nor is the advantage small that the bishops, when at the greatest distance, may receive from the presiding elders a full account of their respective districts, and may thereby be continually in possession

of a more comprehensive knowledge of the whole work than they could possibly procure by any other means.

"5. The only branch of the presiding elder's office, the importance and usefulness of which is not so obvious to some persons, but which is, at the same time, perhaps the most expedient of all, is *the suspending power*, for the preservation of *the purity* of our ministry, and that our people may never be burdened with preachers of *insufficient* gifts. Here we must not forget that the presiding elder acts as agent to the bishops; and that the bishops are, the greatest part of their time, at a vast distance from him: he must, therefore, exercise episcopal authority, (ordination excepted,) or he cannot act as their agent. All power may be abused. The only way which can be devised to prevent the abuse of it, if we will have a good and effective government, is to make the executive governors completely responsible, and their responsibility within the reach of the aggrieved. And, in the present instance, not only the General Conference may expel the presiding elder—not only the episcopacy may suspend him from the exercise of his office—but the yearly conference may also impeach him, try him, and expel him: and such a threefold guard must be allowed, by every candid mind, to be as full a check to the abuse of his power, a perhaps, human wisdom can devise.

"But is it not strange that any of *the people* should complain either of *this* or of the *episcopal* office? *These offices* in the church are peculiarly designed to meliorate the severity of Christian discipline, as far as they respect *the people*. In them the people have a refuge, an asylum to which they may fly upon all occasions. To them they may appeal, and before them they may lay all their complaints and grievances. The persons who bear these offices are their fathers in the gospel, ever open of access, ever ready to relieve them under every oppression. And we believe we can venture to assert, that the people have never had even a *plausible* pretence to complain of the authority either of the bishops or the presiding elders.

"6. We may add, as was just hinted above, that the bishops ought not to enter into *small details*. It is not their calling. To select the proper men who are to act as their agents—to preserve in order and in motion the wheels of the vast machine—to keep a constant and watchful eye upon the whole—and to *think deeply* for the general good—form their peculiar and important avocation. All of which shows the necessity of the office now under consideration.

"The objection brought by some that many of the most useful preachers are taken out of the circuits for this purpose, whose preaching talents are thereby lost to the connection, will by no means bear examination. Even if this was the case, the vast

advantage arising from a complete and effective superintendence of the work would, we believe, far over-balance this consideration. But the objection is destitute of weight. Their preaching abilities are, we believe, abundantly more useful. Though all the preachers of matured talents and experience cannot be employed as presiding elders, yet those who are employed as such generally answer this character. They are qualified to build up believers on their most holy faith, and to remove scruples, and answer cases of conscience, more than the younger preachers in general. In many circuits some parts of the society might suffer much in respect to the divine life, for want of those gifts peculiarly necessary for *them*, were it not for this additional help; while the junction of the talents of the presiding elder with those of the circuit preachers, will, in general, make the whole complete. And as the presiding elder is, or ought to be, always present at the quarterly meetings, he will have opportunities of delivering his whole mind to a very considerable part of the people: nor is there any reasonable ground to fear that he will ever wear out his talents, if we consider the extent of a district, and the obligation the episcopacy is under to remove him, at furthest, on the expiration of four years.

"To these observations we may add, that the calling of district conferences, on the immorality of travelling preachers, on their deaths, the necessity of removals, &c., would be attended with the most pernicious consequences to the circuits on this vast continent, where the districts are so large, and the absence of the preachers would be necessarily so long upon every such occasion. And we will venture to assert, that if any effective government ought to exist at all in the connection, during the intervals of the yearly and general conferences, there is *no alternative* between the authority of the bishops and their agents, the presiding elders, on the one hand, and the holding of district conferences on the other hand.

"We will conclude our notes on this section with observing, that there is no ground to believe that the work of God has been injured, or the numbers of the society diminished, by the institution of this order, but just the contrary. In the year 1784, when the presiding eldership did, *in fact*, though not in *name*, commence, there were about fourteen thousand in society on this continent; and *now* the numbers amount to upward of fifty-six thousand: so that the society is, at present, four times as large as it was twelve or thirteen years ago. We do not believe that the office now under consideration was *the principal cause* of this great revival, but the Spirit and grace of God, and the consequent zeal of the preachers in general. Yet we have no doubt but the full organization of our body, and giving to the whole a complete and effective executive government, of which the presiding eldership makes a very capital

branch, has, under God, been a grand means of preserving the peace and union of our connection, and the purity of our ministry, and, therefore, *in its consequences*, has been *a chief instrument*, under the grace of God, of this great revival."

"SECTION VI.

"*Of the Election and Ordination of Travelling Elders, and of their Duty.*"

"We need not enlarge upon the necessity of an office, which every organized Christian church in the world, in all ages, has adopted. We would only remark, that the restriction respecting the elders withdrawing themselves from the travelling line, without the consent of the yearly conference, shows the confirmed regard our church has for *the itinerant plan*, and its determination to support it by every method in its power, consistent with justice and truth. And no elder has a right to complain, as he cannot but be previously acquainted with the conditions on which he accepts of ordination."

"SECTION VII.

"*Of the Election and Ordination of Travelling Deacons, and of their Duty.*"

"As we find from the first-quoted text (Acts vi, 1-6,) that the deacons were set apart for their office by the imposition of hands, but not by the imposition of the hands of the elders, as in other cases; so we endeavour to come as near to the Scripture mode as we can, by confining the ceremony of the imposition of hands to the episcopacy only, in the present instance, without daring to compare ourselves, as some of our enemies would most maliciously assert, to the holy apostles; but simply, and in the fear of God, coming up to the written word as nearly as in our power.

"This office serves as an excellent probation for that of an elder. No preacher can be eligible to the office of an elder till he has exercised the office of a deacon for two years, except in the case of missions. For we would wish to show the utmost attention to the order of elders, and to have the fullest proof of the abilities, grace, and usefulness of those, who shall be, from time to time, proposed for so important an office as that of a presbyter in the church of God. And we judge, that the man who has proved himself a worthy member of our society, and a useful class-leader, exhorter, and local preacher, who has been approved of for two years as a travelling preacher on trial, and has faithfully served in the office of a travelling deacon for at least two years more—has offered such proofs of fidelity and piety, as

must satisfy every reasonable mind. But as this continent is exceedingly large, and will continually open to our conferences new missions for the spread of the gospel (perhaps for ages to come) we have, in the case of missions, given a discretionary power to the yearly conferences. We have thus been able, through the grace and providence of God, to constitute such a regular gradation in our ministry as, we trust, will contribute highly to its purity, to the dignity of the ministerial office, and to the advantage of our people.

"We have here also made the same restriction for the preservation of our important itinerant plan, in respect to the deacons withdrawing themselves from the general work, without the consent of the yearly conference, which was made before in the case of the elders, and which has been spoken to in the notes on the former section."

"SECTION VIII.

"*Of the Method of receiving Preachers, and of their Duty.*"

"To preach almost every day, and to meet societies or classes several times in the week, and to visit the sick, not only in the towns, but as far as practicable on the plantations, is a work which requires no small degree of diligence and zeal: and no person is fit to be a travelling preacher who cannot fill up these duties incessantly all the year round, except occasional indispositions incapacitate him for a season; or some reasonable and urgent necessity call him away for a little time."

"*Punctuality* is of vast importance in every circumstance of life. Without it, no confidence can exist: and the want of it is productive of innumerable evils to society. But how much stronger are these observations, when applied to our situation? The itinerant plan, which we so much and so justly venerate, would be the most pernicious in the world, without *punctuality*. It would be almost sufficient to make mankind hate religion. The man who will disappoint a congregation through any worldly motive is highly criminal, and answerable for all the evil which his negligence has caused—answerable for all the souls which through disgust do afterward despise or neglect the ordinances of God. When an appointment is fixed, and cannot be revoked in time, it should be considered as an engagement made to God. 'Lord,' says the psalmist, 'who shall abide in thy tabernacle, and who shall dwell in thy holy hill?—He that sweareth to his own hurt and changeth not.' See Psalm xv. And the word of a preacher of the gospel, indeed of every Christian, should be the same as his oath, or he is not even an honest man. Alas! the good which the best of us do is but little, and, therefore, should not suffer any subtraction. *But when the itine-*

rant preacher frequently proves himself destitute of punctuality, his life and labours become more hurtful than profitable. He not only prevents a faithful man from filling up the office which he himself abuses, but gives continual offence, and imperceptibly drives numbers from the ordinances of God, and thereby out of the way of salvation."

"The command given by the apostle, Heb. xiii, 17, 'Obey them that have the rule over you, and submit yourselves,' is as binding on ministers as on the people. Among us there is no exception. Our bishops are bound to obey and submit to the General Conference; and the preachers are bound to obey and submit to the General Conference, and also to the yearly conferences, in every thing except the stationing of them for their respective districts and circuits; and in this respect they are bound to obey and submit to the episcopacy. This is the order of our church: and as the New Testament is silent as to the constitutions of states, so is it, in a great measure, in respect to the constitutions of churches. It only requires obedience or submission to the powers that are, without which no order could possibly exist. This does not, in any degree, prevent the due reformation of the constitutions of churches, any more than of those of states. We may add to these considerations the command of St. Peter, 1st Epis. v, 5, 'Ye younger, submit yourselves unto the elder.'

"The due examination of candidates for the ministry is of the utmost importance. The questions proposed for this purpose, in the present section, may be drawn out and enlarged upon by the bishops, as they judge necessary; and, if duly considered, will be found to contain in them the whole of Christian and ministerial experience and practice. In respect to doctrines, experience, and practice, the preachers will have passed already through various examinations, before they are received into the travelling connection. Let us take a view of the whole, remembering that our societies form our grand nurseries or universities for ministers of the gospel.

"1. On application for admission into the society, they must be duly recommended to the preacher who has the oversight of the circuit, by one in whom he can place sufficient confidence, or must have met three or four times in a class, and must be truly awakened to a sense of their fallen condition. Then the preacher who has the oversight of the circuit gives them notes of admission, and they remain on trial for six months. 2. When the six months are expired, they receive tickets, if recommended by their leader, and become full members of the society. And to prevent any future complaint on the ground of ignorance, the rules of the society must be read to them the first time they meet in class. 3. Out of these are chosen, from time to time, *the leaders of classes*, who should not only be deeply experienced in di-

vine things, but have a measure of the gift of preaching, so as to feed the flock of Christ under their care, in due season. 4. Out of these, when they discover in public prayer meetings an extraordinary gift of prayer and some gift for exhortation, are chosen *the exhorters*. 5. Out of the exhorters, who are employed in the places of least consequence, or to fill up the place of a preacher, in cases of necessity, are chosen *the local preachers*. These are first to receive a license signed by the presiding elder, and by the quarterly meeting,* which is composed of the local preachers, stewards, and leaders of the circuit. Without the consent of the presiding elder, and of the majority of this meeting, which is the most proper and respectable representation of the circuit that perhaps can possibly be devised, no one can be admitted as a local preacher. And the license above mentioned must be annually renewed, till the local preacher be admitted into the deacon's office. 6. Out of the local preachers are chosen *the travelling preachers*, of whom those in full connection form the members of our conferences. These must be on trial for two years before they can be received into full connection with the conference, their characters being examined at each conference (whether they be present or absent) in respect to morals, grace, gifts, and fruit. Nor can they be received upon trial as *travelling preachers*, till they have obtained a recommendation from the quarterly meetings of their respective circuits. The bishops indeed, and the presiding elders, have authority to call them to travel, in the intervals of the conferences, when they have received the above recommendation, otherwise the circuits would be frequently destitute of preachers. But their call to travel must afterward be confirmed by the yearly conference.

"From all that has been observed, it must be clear to every candid reader, that it is not the yearly conference *only*, or the bishops or presiding elders *only*, in the intervals of the conferences, who choose the local or travelling preachers. On the contrary, *they* have no authority to choose at all, till the people, through their leaders, stewards, &c., recommend. And those who will not be satisfied with this whole process of probation, considered in all its parts, must be rigid indeed. But we bless God for the whole of this economy, and do attribute to it, under his grace and providence, the purity of our ministry. When we consider the importance of *the gospel ministry*, this severe process is by no means excessive."

"* See the twenty-first section of this chapter."

"SECTION IX.

"*Of the Salaries of the Ministers and Preachers.*"

"Those who read this section attentively will see the impossibility of our ministers becoming rich by the gospel, except in grace. And here there is no difference between bishops, elders, deacons, or preachers, except in their travelling expenses, and consequently in the greater labours of one than the other. The gifts they have to impart are not silver and gold, but, through the divine blessing on their labours, and the operations of the Holy Spirit accompanying their word, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.' And we may add, that the impossibility of our enriching ourselves by *our ministry*, is another great preservation of *its* purity. The lovers of this world will not long continue travelling preachers. Indeed, we may add, that a great many of the preachers do not receive the whole of their annual pittance; generally, we believe, through the poverty, but sometimes perhaps through the inattention of our friends.

"The clause concerning the allowance for a preacher's wife may need some explanation. The wife is to have *the same claim* in respect to salary as the travelling preacher: so that if there be a married and a single preacher in the same circuit, and the money for the support of the ministry be not sufficient to make up all the salaries, the whole is to be divided into three parts, one part of which belongs to the wife."

"SECTION X.

"*Of the Duties of those who have the Charge of Circuits.*"

"When we consider the duties of the office described in this section, we shall feel no difficulty in allowing that it is an office of no small importance.

"1. The person who holds it, is to watch over the other travelling preachers in his circuit, not with the eye of a severe judge, but with that of a tender elder brother. He should indeed be faithful to his colleagues, and tell them all their faults: but he has no power to correct them. He is to bear an equal share with them in the toils of a travelling preacher, besides having upon him the care of all the churches in his circuit. But if his colleagues will not observe his reasonable directions, or behave grossly amiss, he must inform his presiding elder, whose duty it is, as soon as possible, to judge of and rectify every thing. He is also to use his influence with the people, that his fellow-labourers may stand in need of nothing for the simple convenience, or at least necessities of this transitory life. They want but little,

and that little they ought to have. This also implies, that if his colleague be married, he should take care that neither he nor his family stand in need of any of the necessaries of life. For his performance of this duty, as well as all the rest, he is bounden to God, as well as to the church of which he is a member."

"2. He is to deliver tickets quarterly to each member of the society, with a portion of the word of God printed on them. This is of no small moment for the preservation of our discipline and the purity of our church. To admit frequently unawakened persons to our society meetings and love-feasts, would be to throw a damp on those profitable assemblies, and cramp, if not entirely destroy, *that liberty of speech*, which is always made a peculiar blessing to earnest believers and sincere seekers of salvation. Besides, this regulation affords the preacher who holds the office now under consideration an opportunity of speaking closely to every person under his care on the state of their souls."

"3. He is to watch over the stewards and leaders of his circuit. He should meet them weekly, when in the towns, and as often as may be in the country. He is to recommend to the stewards the poor of their societies, to lay before them, if necessary, the wants of his colleagues, and to stir them up to fidelity and activity in their office: but above all, he is to exhort the leaders, to instruct them in the best mode of addressing their classes, and to set before them the inestimable value of the precious souls respectively intrusted to their care."

"4. As he is the least likely to be influenced by the various circumstances arising from neighbourhood, long acquaintance, affection, consanguinity, or any other motives distinct from official talents, he is to appoint the stewards. And as he is, or should be the best judge of the gifts and experience of the members of society, he also is to select the men, from time to time, who are to fill up the weighty office of leader. And again, as he is the only person in the circuit who is responsible to the yearly conference for the decline of the work of God in his circuit, and the only one the conference *can make* responsible, he has the authority invested in him of changing leaders, when they have lost the life of God, or are incapacitated for or negligent of their duty. But if he ever use this power in a capricious or tyrannical manner, the people may lay their grievances before the bishops or presiding elders, who have authority to suspend him for ill conduct; or, before the yearly conference, which may proceed even to his expulsion, if he grossly offend against that wisdom which is from above, 'and which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, *without partiality, and without hypocrisy*,' James iii, 17.

"5. He is also to receive members upon trial, and into society, according to the Form of Discipline. If this authority were invested in the society, or any part of it, the great work of revival

would soon be at an end. A very remarkable proof of this was given several years ago by a society in Europe. Many of the leading members of that society were exceedingly importunate to have the whole government of their society invested in a meeting composed of the principal preacher, and a number of *lay elders* and *lay deacons*, as they termed them. At last, the preacher who had the oversight of the circuit was prevailed upon, through their incessant importunity, to comply with their request. He accordingly nominated all the *leaders* and *stewards* as lay elders and lay deacons, with the desired powers. But alas! what was the consequence? The great revival which was then in that society and congregation was soon extinguished. Poor sinners, newly awakened, were flocking into the church of God as doves to their windows. But now, the wisdom and prudence of *the new court* kept them at a distance, till they had given full proof of their repentance: 'If their convictions be sincere,' said they, 'they will not withdraw themselves from the preaching of the word on account of our caution; they themselves will see the propriety of our conduct.' Thus, while the fervent preacher was one hour declaring the willingness of Christ immediately to receive the returning sinners, the wisdom of the lay elders and lay deacons would the next hour reject them even from being received upon trial, unless they had been before *painted sepulchres, inwardly full of dead men's bones and rottenness.* The preacher who had the charge of the circuit nearly broke his heart, to see the precious souls which God had given him kept at a distance from him, and thrown back again upon the wide world by *the prudent lay elders and deacons.* However, at his earnest entreaty, he was removed into another circuit by the conference, under whose control he acted, to enjoy the blessings *of the Methodist economy.* The revival of the work of God was soon extinguished; and the society, from being one of the most lively, became one of the most languid in Europe.

"Glory be to God, *all* our societies throughout the world, now amounting to upward of one hundred and sixty thousand, have been raised, under grace, *by our ministers and preachers. They*, and they *only*, are their spiritual fathers under God; and none others can feel for them as *they* do. It is true, that on great revivals, the spiritually halt, and blind, and lame, will press in crowds into the church of God; and they are welcome to all that we can do for their invaluable souls, till they prove unfaithful to convincing or converting grace. And we will not throw back their souls on the wicked world, while groaning under the burden of sin, because many on the trial quench their convictions, or perhaps were hypocritical from the beginning. We would sooner go again into the highways and hedges, and form new societies, as at first, than we would give up a privilege so essential to the ministerial office and to the revival of the work of God.

"The master of the house [God] said to his servant, Go out quickly into the streets and lanes of the city, and *bring in hither* the poor, and the maimed, and the halt, and the blind. And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.' He obeys his God without asking permission of any society, whether he should obey him or not. 'And the Lord said unto the servant, Go out into the highways and hedges, and *compel them to come in*, that *my house* may be filled,' Luke xiv, 21–23. The servant answers not to his God, 'I will comply with thy command as far as my society, or my leaders and stewards, will permit me.' Again, the Lord says to Ezekiel, chap. xxxiv, 1–10, 'Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel—the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, *neither have ye brought again that which was driven away, neither have ye sought that which was lost.* And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. Therefore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherd search for my flock—therefore, O ye shepherds, hear the word of the Lord, Thus saith the Lord GOD, Behold, I am against the shepherds, and I WILL REQUIRE MY FLOCK AT THEIR HAND, and cause them to cease from feeding the flock,' &c. Now, what pastors, called and owned of God, would take upon themselves this awful responsibility, if others could refuse to their spiritual children the grand external privilege of the gospel, or admit among them the most improper persons to mix with and corrupt them? Truly, whatever the pastors of other churches may do, we trust that ours will never put themselves under so dreadful a bondage. It is in vain to say, that others may be as tender and cautious as *the pastors:* for *the pastors* are the persons responsible to God, and, therefore, should by no means be thus fettered in their pastoral care. And those who are desirous to wrest out of the hands of ministers this important part of their duty, should rather go out themselves to the highways and hedges, and preach the everlasting gospel, or be contented with their present providential situation.

"Besides, the command of our Lord, Matt. xxviii, 19, 'Go ye —and teach all nations, *baptizing* them,' &c., is addressed to *pastors only*—to his disciples, and through them to all his *ministering* servants to the end of the world. But if ministers are to be the judges of the proper subjects of *baptism*, which is the grand initiatory ordinance into the visible church, how much more

should they have a right to determine whom they will take under *their own* care, or whom God has given them out of the world by the preaching of his word! For ministers to spend their strength, their tears, their prayers, their lives for the salvation of souls, and to have both themselves and THEIRS under the control of those who never travailed in birth for them, and, therefore, can never feel for them as their spiritual parents do, is a burden we cannot bear. Thus it is evident that both reason and Scripture do, in the clearest manner, make the privilege or power now under consideration essential to the gospel ministry."

"7. Though the presiding elder is far more proper to preside at the quarterly meetings than any other who regularly attends, yet the preacher who has the oversight of the circuit is, next to him, the most likely to be impartial.* It is on this principle, that the twelve judges of England make it a rule, that no one of them shall take that circuit which includes the place where he was born. Besides, every thing is finally determined by a majority of votes. On those extraordinary occasions, therefore, when, through sickness, or any other unavoidable hinderance, the presiding elder is absent, the next to him in office must be the moderator of the meeting. See the notes on the fifth section of this chapter. Let us all be willing to submit to that due subjection which is necessary to the good order of the whole, 'yea, all of you be subject one to another,' 1 Pet. v, 5.

"8. Next to the preaching of the gospel, the spreading of religious knowledge by the press is of the greatest moment to the people. The soul, while united to the body, must be daily fed with pious ideas, otherwise it will lose ground in the divine life. Though the Lord is wonderfully kind to those of his children who are so unfortunate as not to be able to read, yet we are to use all the means in our power. And though the Bible be infinitely preferable to all other books, yet we are, even on that very account, to study the writings of those spiritual and great divines, who have by their comments, essays, sermons, or other labours, explained the Bible: otherwise, we ought not to attend the preaching of the gospel; for what is *that* but an explanation and application of the great truths contained in the Bible. He, therefore, who has the charge of the circuit, is to be diligent in the sale of those books, which, according to the judgment of our conferences and bishops, are deemed profitable for the souls of our people. St. Paul had need of books, otherwise he would not

---

"* We do not mean that he is likely to have more grace or more integrity than the other members of the quarterly meeting, but only that he is not so much exposed to the temptations of *prejudging* a cause through consanguinity, affection, or a variety of other interests, as the other members are. We have a high esteem for all our official members, and would not intentionally offend them on any account."

have carried them with him in his extensive travels. 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee, *and the books*, but especially *the parchments*,'* 2 Tim. iv, 13. And to minds which are influenced by the love of God and man, the consideration that the profit of these books is wholly applied to the work of God, will be a further inducement to them to purchase our books.

"9. It is necessary that the yearly conference should have an exact account of the numbers in society, and of every thing material relating to each circuit under its control, otherwise it could not possibly judge of the progress of the work, and the fidelity of the preachers; nor could the episcopacy have otherwise such complete knowledge of every thing for the stationing of the preachers. 'Let all things be done,' says St. Paul, 'decently, and in order.'

"10. It is also necessary, that the presiding elder should receive regular details of the proceedings of those who have the oversight of circuits, that he himself may have such a clear knowledge of the state of the district, as may enable him to fill up his important trust, and to give such information of his district to the bishops, as may afford them a complete view of the whole. Thus are many eyes opened upon the great work, and the wisdom of many united for the good of the whole. 'In the multitude of counsellors,' says the wise man, 'there is safety.'

"11. The people of our special charge want all the advice we can give them: and their stations and circumstances are so different, that the rule of meeting the men and women apart, and, when the society is large, and the time will admit of it, the married and single men apart, and the married and single women apart, has been attended with many blessings. Mr. Wesley, from happy experience, considered this as a very profitable means of grace. Ministers of the gospel should think no labour lost, or means in vain, by which they may be enabled to give their whole flock their due spiritual portion. 'The Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.' Luke xii, 42–44.

"12. As the public money should be applied with the greatest fidelity, the accounts should be examined with the strictest scrutiny: and, therefore, the preacher who has the charge of the circuit is to examine the stewards' accounts, as a preparative to their being laid before the quarterly meeting; and this not out of disrespect to the stewards, whom we highly esteem for their dis-

"* That is, the books written on parchment, the art of printing not being known in those days."

interested labours of love, but to prevent, as far as possible, even any plausible pretence for suspicion. 'It is required in stewards,' says the apostle, 'that a man be found faithful.' No person of integrity (and such we have reason to believe all our stewards are, without exception) will object to this rule."

"7. We are but one body of people, one grand society, whether in Europe or America; united in the closest spiritual bonds, and in external bonds as far as the circumstances of things will admit. And as our numbers have increased exceedingly both in Europe and America, it is necessary we should be particularly cautious in receiving strangers into our society, under the pretext of their having been members in other places; as the one end of our whole plan is *to raise a holy people*. On this account, all our conferences throughout the world mutually require that every member of our society who changes his place of abode, shall previously obtain a certificate from the preacher who has the charge of his circuit, who is most likely to be acquainted with his character, his own relations excepted: and that without such certificate he shall not be received into any other society."

"11. The authority of appointing prayer meetings will not, we think, be disputed by any. Many of our greatest revivals have been begun and chiefly carried on in our prayer meetings. We wish that the utmost zeal might be manifested by those who have the charge of circuits in the execution of this direction. The sacred writer, describing the effects of the day of Pentecost, observes, 'Then they that gladly received his word were baptized: and the same day there were added unto them about *three thousand souls*. And *they* continued steadfastly in the apotles' doctrine and fellowship, and in breaking of bread, and *in prayers*.' Acts ii, 41, 42. There is no doubt but those words refer to *social* worship. O that every family in our connection had occasionally a prayer meeting at stated times for the benefit of their neighbours! There would be no danger of wanting persons to pray: God would pour forth the spirit of grace and supplication; and soon the flame of divine love would glow through every civilized part of this vast continent. The Lord hasten the day!

"12. Public fasts are to be appointed by him at the regular times, and he is of course to take care, that himself and his helpers not only set the example, but also render those days peculiarly profitable by public meetings for the service of God."

"13. The whole organization of our church depends on an exact attention to all its distinctions and orders.—It has been, we doubt not, the close order and organization of our church, under the grace and providence of God, which has enabled us to resist all the shocks we have lately felt from the fanatical spirit of division, and to remain firm as a rock.

"We may just add, that it is customary for the presiding elders, or in their absence the preachers who have the charge of circuits,

to hold quarterly, or half-yearly conferences with the local preachers and exhorters respectively under their care, to examine into their grace, gifts, and usefulness, and into the state of the work of God—a custom of exceeding great utility, and therefore, such as we trust will never be neglected."

"SECTION XI.

"*Of the Trial of those who think they are moved by the Holy Ghost to preach.*"

"We have enlarged on the present subject in our notes on the eighth section of this chapter. Every reader may from hence perceive the care we take in receiving our preachers and ministers. As the presiding elders, or those who have the charge of circuits, are attentive to the examination of the local preachers and exhorters, so the yearly conferences are attentive to the gifts, grace, and usefulness of all the travelling preachers and ministers. Nothing will do for us without *the life of God.* Brilliant parts, fine address, &c., are to us but tinkling cymbals, when destitute of the power of the Holy Ghost.

"At the same time we are far from despising *talents* which may be rendered useful to the church of Christ. We know the worth of improved abilities: and nothing can equal our itinerant plan, in the opportunity it affords of suiting our various societies with men of God who are endued with gifts agreeable to their respective wants."

"SECTION XII.

"*Of the Matter and Manner of Preaching, and of other public Exercises.*"

"The preaching of the gospel is of the first importance to the welfare of mankind; and, consequently, *the mode* of preaching must be of considerable moment. It is not the fine metaphysical reasoning; it is not the philosophical disquisitions of the works of nature under the pretext of raising up our minds to the great Creator, which regenerate the heart, and stamp the image of God upon the soul. No. The preacher must,

"1. Convince the sinner of his dangerous condition. He must 'break up the fallow ground,' Jer. iv, 3; Hos. x, 12 'Cry aloud, spare not,' says the Lord to his prophet, 'lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins,' Isa. lviii, 1. He must set forth the depth of original sin, and show the sinner how far he is gone from original righteousness; he must describe the vices of the world in their just and most striking colours, and enter into all the sinner's pleas and excuses for sin, and drive

him from all his subterfuges and strong-holds. He must labour to convince the formalist of the impossibility of being justified before God by his ceremonial or moral righteousness. Myriads are continually perishing, yea, thousands of those who acknowledge in speculation the great truths of the gospel, through their dependence upon ordinances or upon an outwardly moral life. 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but *a new creature*,' Gal. vi, 15.

"2. He must set forth the virtue of the *atoning blood*. He must bring the mourner to a *present* Saviour; he must show the willingness of Christ *this moment* to bless him, and bring a present salvation *home* to his soul. Here he must be indeed *a son of consolation*. He must say nothing which can keep the trembling mourner at a distance; he must not provide for him a rich feast, and hand it up to him in dishes too hot to be touched. There must be nothing now held forth to the view of the penitent but the everlasting arms, and the mercy which is ready to embrace him on every side. 'Come unto me,' says our Lord, 'all ye that labour and are heavy laden, and I will give you rest,' Matt. xi, 28. 'Him that cometh to me, I will in no wise cast out,' John vi, 37. 'Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,—let us draw near with a true heart, in full assurance of faith,' &c., Heb. x, 19–22.

"3. He must, like a true shepherd, feed the lambs and sheep of Christ. He must point out to the newly justified the wiles of Satan, and strengthen them if they stagger through unbelief. He must set before them the glorious privileges offered to them in the gospel. He must nourish them with the pure milk of the word. Those who are more adult in grace, he must feed with strong meat. He must show them the necessity of being crucified to the world, and of dying daily; that 'if they mortify not the deeds of the flesh, they shall die.' He must not spare the remaining man of sin; he must anatomize the human heart, and follow self-will and self-love through all their windings. And all this being addressed to the children of God, he must do it with great tenderness. 'I protest by your rejoicing which I have in Christ Jesus our Lord, *I die daily*,' says the apostle. 1 Cor. xv, 31. 'If ye live after the flesh ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live,' Rom. viii, 13. '*Grow in grace*, and in the knowledge of our Lord and Saviour Jesus Christ,' 2 Pet. iii, 18.

"And now he must again turn the son of consolation. He must hold forth Christ as an all-sufficient Saviour, as 'able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them,' Heb. vii, 25. He must describe to them, in all its richest views, the blessing

of perfect love. He must now declare how our great Zerubbabel is *this moment* able and willing to reduce the mountain into a plain. And all the above he must endeavour more or less to introduce into every sermon which he delivers to a mixed congregation. 'The very God of peace sanctify you wholly, and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also *will do it*,' 1 Thess. v, 23. 'This is the will of God, even your sanctification,' 1 Thess. iv, 3.

"He must preach the law as well as the gospel. He must hold forth our adorable Redeemer as a Prophet to teach, a Priest to atone, and a King to reign in us and over us. He must break the *stony* heart, as well as bind up the *broken*. But still *holiness*, inward and outward, must be his end: *holiness* must be his aim: and Antinomianism, and every doctrine which opposes *holiness*, he must contend with, till he gain the victory, or render his hearers utterly inexcusable. Who is fit for these things? O Lord God, help us all! Let us do our utmost, and eave the blessing to the Lord.

"Acts iii, 22, 'A *Prophet* shall the Lord your God raise up unto you of your brethren.' Heb. v, 6, 'Thou art *a Priest* for ever.' Isa. xxxii, 1, 'Behold *a King* shall reign in righteousness.' O let us never be wearied of exalting Christ, as *living in us*, as well as *dying for us*.

"Some useful smaller advices are now given:

"1. Never break an engagement. This we have enlarged upon under the eighth section of this chapter.

"2. The second advice belongs only to town congregations, where they have clocks and watches to direct them. In such cases, if they attend not exactly at the appointed time, they will be equally tardy, if the preacher *habitually* wait for them ever so long. But everywhere let *him* be always at the time. It is inexcusable *in one* to make a thousand, or even a hundred, wait *for him*. Let 'no man put a stumbling block, or an occasion to fall, in his brother's way,' Rom. xiv, 13.

"3. The deepest seriousness at all times becomes the minister of the gospel: but in the pulpit there should not be even *the appearance* of a deviation from it. An ambassador of an earthly government, when immediately engaged in the duties of his embassy, would be far from trifling: how much more should an ambassador of God? 'Do the work,' therefore, 'of an *evangelist*, make *full proof* of thy ministry,' 2 Tim. iv, 5.

"4. A preacher who seeks the honour which comes from God, and not that which comes from man, will consider the spiritual wants of his audience, and choose his text and subject accordingly. He will not preach to show his own abilities, but merely *to do good*. And, indeed, if he preach not from *this*

pure motive alone, he has no right to expect the blessing of God upon his labours. See Luke xii, 42–44.

"5. Be cautious of allegorizing. It seldom informs the judgment, and still seldomer warms the heart. It may be called a *pretty way* of talking. The preacher may be admired, but the hearer will be little edified. And what is applause, or any thing but the salvation of souls, to the faithful minister of Christ? The genuine language of his heart is, 'I ask not riches, honours, or pleasures, gain or applause; I ask only for the salvation of souls!' 'And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified.' 1 Cor. ii, 1, 2.

"6. When the preacher has fixed upon the subject which he judges most suitable to the states of the souls he is going to address, he must keep to his point. He must labour to arrange his ideas, and to speak to the understanding as well as the heart. He must first endeavour fully to explain, and then to apply, to 'show' himself 'a workman that needeth not to be ashamed, rightly dividing the word of truth,' 2 Tim. ii, 15.

"7. He must take care that his good be not evil spoken of, or laughed at, if possible, through any awkward or unmeaning gestures in the pulpit. When the instruction of immortal spirits is his employment, he should mind every thing, little and great, which can assist him in this glorious work, in which angels would envy him, if it were possible for them to indulge so base a passion. 'These things speak and exhort, and rebuke with all authority. Let no man despise thee.' Tit. ii, 15.

"8. Be not too forward in writing for the press. Nothing disgraces a cause so much as to attempt to defend it in a feeble manner. Let not a few friends who are attached to you, and are not in the least degree judges of composition, prevail upon you to become an author. To write well requires a life devoted in a great measure to close and severe study. Preaching the everlasting gospel and spiritual instruction, in season and out of season, are your grand objects. There are so many excellent publications already in the world, which by the means of the press may be put into every hand, that there are fewer necessary to be written than many imagine. A few good writers in one church are quite sufficient, especially in ours, which has already been honoured with a Wesley and a Fletcher. But particularly comply with our express rules on this subject. 'Of making many books there is no end,' says the wise man. Eccles. xii, 12.

"9. Scarcely any thing tends to damp divine service more than to be praying too long, and in a languid manner. Few

things more tend to bring a congregation into a *formal* spirit. Sometimes, indeed, the minister is led within the veil in an unusual way, and may then justly give full vent to the holy flame. But on other occasions let the prayer be very fervent, and of a moderate length. 'When ye pray,' says our Lord, 'use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them.' Matt. vi, 7, 8.

"10. A comment on a portion of Scripture is sometimes very profitable to the congregation, especially when a warm application is adjoined. And it is exceedingly useful for young preachers to habituate themselves to the giving of warm exhortations, otherwise they may get into a formal way of preaching without a due application of the subject. *A fervent exhortation* is preferable to *a sermon without application.* 'Till I come,' says St. Paul to Timothy, 'give attendance to reading, *to exhortation*, to doctrine,' 1 Tim. iv, 13.

"11. Souls are of so much value that we should improve every opportunity for their good. Shall the men of the world have carnal festivals on their birth-days, and shall we not commemorate the birth-day of our Lord? The primitive fathers of the church observed *the day*, which is *now* kept sacred by most of the churches of Christendom. Irenæus, who was one of the fathers, was a disciple of St. John; and the mother of Jesus lived with *that apostle* from the crucifixion of our Lord. There cannot, therefore, be a doubt but St. John knew, and, of course, his disciples, Irenæus, Ignatius, and Polycarp, the day of our Lord's nativity; and *from them* all the fathers of the church. Again, shall states and nations celebrate the day of liberation from slavery or oppression, or some other glorious event, from year to year? And shall *we* not celebrate by a holy festival the crucifixion and resurrection of our Lord, and the mission of the Holy Spirit, to which we are indebted for blessings infinitely more valuable than any which the revolution of states can possibly afford?"

"SECTION XIII.

"*Of the Duty of Preachers to God, themselves, and one another.*"

"1. A minister of the gospel, who has consecrated all he is and has, and all he can do and suffer, to the service of his God, should consider himself as eminently called *to walk with God* His peculiar calling is of the most public nature. It is a public profession, that he is a reformer of mankind: it says more loudly than any words, 'I am, or ought to be, one of the best of men; follow me as I follow Christ.' It is the very depth of hypocrisy to preach and not live the gospel. Of all hypocrites

such a one is the greatest. Nay, it is in vain to preach, it is in vain to show forth the most shining talents, if the life of the preacher correspond not with his doctrines. He may possibly have the reward he seeks for here below: but the approbation of God he never will receive. 'Many will say to me in that day,' observes our Lord, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' Matt. vii, 22, 23.

"The work of God must also lie near his heart: yea, his very soul must enter into it. Nor must he be contented to preach, and then leave the souls he has been blessed to at the mercy of the world. He must seek out the awakened. He must fence in the flock. He must not only love, but, according to his sphere of action, recommend and enforce Christian discipline, especially the discipline of that church of which he is a member; without which there would be nothing but anarchy and confusion; and the word of God would in general become 'like water spilt upon the ground.' 'Neither count I my life dear unto myself,' says St. Paul, 'so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God,' Acts xx, 24.

"2. The preachers should tell each other in the spirit of love and meekness, and, at the same time, with humble boldness, all they think and all they fear of each other, in respect to every thing of consequence, particularly in regard to the spiritual life, the practice of devotion, and spiritual conversation. 'Faithful are the wounds of a friend,' says Solomon. Prov. xxvii, 6.

"3. Ministers of the gospel should be eminently attentive to all the means of grace, particularly private prayer. We do rejoice that *our* ministers are examples to the flock in this respect. When in the mountains and wildernesses they have no chamber to themselves, they will retire into the woods and other solitary places, and spend much of their time in that most useful exercise. O that we may continue to preserve this spirit and practice! 'Thou, when thou prayest,' says Christ, 'enter into thy closet: and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly,' Matt. vi, 6. We should also in the families, where we from time to time reside, be examples to all. The whole world is composed of families. A travelling preacher may bring as many souls to glory by his fidelity in the families which he visits as by his public preaching. See the fifteenth section of this chapter.

"4. Preachers of the gospel should be much conversant in

the Scriptures. They should never be without a Bible. That invaluable book is like the starry heavens on a clear night: cast your eyes on any given part, and some bright stars will immediately strike your sight; but the more you gaze, the more stars will appear to your view. It is an inexhaustible mine of the richest treasures. The more infidels despise and oppose it, the more should we love, study, and defend it. It is reproachful to see a minister of God *lounging away* his time, when the word of truth and salvation is within his reach."

"SECTION XIV.

"*Rules by which we should continue, or desist from, preaching at any Place.*"

In the notes to this section we find the following mention of a usage no longer known:—

"The stationing of the preachers is in the episcopacy, but *the determination of the number of preachers to be sent to a circuit is in the yearly conference:* with powers invested in the episcopacy and presiding eldership to meet the openings of grace and providence in the intervals of the conference."

"SECTION XV.

"*Of visiting from House to House, guarding against those Sins that are so common to Professors, and enforcing practical Religion.*"

"In the plantations, which make the chief part of these states, and in which, of course, the chief part of our societies reside, the preachers cannot visit many of our competent families in a day. But they may almost daily visit many of the poor—many of those who most want their help. Various disagreeable circumstances, arising from the inattention of *the poor* to cleanliness, &c., may attend our zealous observance of the directions given in this section on the present subject, as far as it respects *them*. But where is our zeal for God, where our crucifixion to the world, where our regard for souls, if such considerations move us in the least? Our Lord gives it as one grand proof of his being the Messiah, that 'the poor have the gospel preached to them,' Matt. xi, 5. O then, if we love Christ, if we wish to be his ministers and disciples, let us not forget the poor! We have but little silver or gold to offer them; but we have what is infinitely more precious, even grace, pardon, holiness, Christ, heaven. Let us, therefore, labour *at least* as much in the houses of the poor as of the rich or competent: and *this we certainly shall*, if we be not interested by carnal or temporal motives—if we breathe the true spirit of missionaries."

"SECTION XVI.

"*Of the Instruction of Children.*"

"The proper education of children is of exceeding great mo ment to the welfare of mankind. About one half of the human race are under the age of sixteen, and may be considered, the infants excepted, as capable of instruction. The welfare of the states and countries in which they live, and, what is infinitely more, the salvation of their souls, do, under the grace and providence of God, depend in a considerable degree upon their education. But, alas! the great difficulty lies in finding men and women of genuine piety as instructers. Let us, however, endeavour to supply these *spiritual* defects. Let us follow the directions of this section, and we shall meet many on the day of judgment, who will acknowledge before the great Judge, and an assembled universe, that their first desires after Christ and salvation were received in their younger years by our instrumentality. In towns we may, without difficulty, meet the children weekly, and in the plantations advise and pray with them every time we visit their houses: nay, in the country, if we give notice that at such a time we shall spend an hour or two in such a house with those children who shall attend, many of the neighbours will esteem it a privilege to send their children to us at the time appointed. But we must exercise much patience, as well as zeal, for the successful accomplishment of this work. And if we can with love and delight condescend to their ignorance and childishness, and yet endeavour continually to raise up their little minds to the once dying but now exalted Saviour, we shall be made a blessing to thousands of them.

"But let us labour *among the poor* in this respect, as well as among the competent. O if our people in the cities, towns, and villages were but sufficiently sensible of the magnitude of this duty, and its acceptableness to God—if they would establish sabbath schools, wherever practicable, for the benefit of the children *of the poor*, and sacrifice a few public ordinances every Lord's day to this charitable and useful exercise, God would be to them instead of all the means they lose; yea, they would find, to their present comfort and the increase of their eternal glory, the truth and sweetness of those words, 'Mercy is better than sacrifice,' Matt. ix, 13; xii, 7; Hos. vi, 6. But there is so much of the cross in all this! O when shall we be the true followers of a crucified Saviour!"

"SECTION XVII.

"*Of employing our Time profitably, &c.*"

"We have already enlarged so much on the public and private duties of ministers, that on the limited plan and laconic mode we have adopted in these annotations, it may not be necessary to say much more on this subject. We would just recommend to our ministers and preachers, agreeably to the directions given in this section, *much reading and study*. We have various ranks of men to deal with, and as far as possible should be prepared for them all; that as scribes instructed unto the kingdom of heaven, we may, like unto a man that is a householder, bring forth out of our treasures things new and old. See Matt. xiii, 52. A taste for reading profitable books is an inestimable gift. It adds to the comfort of life far beyond what many conceive, and qualifies us, if properly directed, for very extensive usefulness in the church of God. It takes off all the miserable listlessness of a sluggish life; and gives to the mind a strength and activity it could not otherwise acquire. But to obtain and preserve this taste for, this delight in, profitable reading, we must daily resist the natural tendency of man to indolence and idleness. And when we consider the astonishing activity of the enemies of revealed truth, to disseminate their pernicious doctrines, we must allow that it behooves every minister of Jesus Christ, not only to be able to 'give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear,' (1 Pet. iii, 15,) but to answer and silence the most subtle arguments of the professed enemies of our adorable Lord. 'Till I come,' says St. Paul, 'GIVE ATTENDANCE TO READING,' 1 Tim. iv, 13. Heb vi, 11, 12, 'We desire—that ye be not slothful.' See also Ephes. v, 16; Col. iv, 5; 2 Tim. ii, 15, and iv, 13."

"SECTION XIX.

"*Of the Method by which immoral Travelling Ministers or Preachers shall be brought to Trial, &c.*"

"The section now under consideration is of very great moment. Let us take a view of it under the three heads into which it divides itself.

"1. The answer to the first question serves to remove every reasonable objection to the *suspending* power of the presiding elder. See section fifth of this chapter. The trial of a minister or preacher for gross immorality shall be in the presence of at least three ministers. These ministers have, of course, full liberty to speak their sentiments either in favour or disfavour of

the person accused. This must always serve as a strong check on the presiding elder, respecting the abuse of his power. An act of tyranny would be so opposed by the ministers present, and so represented afterward in favour of the oppressed, that the presiding elder who would venture upon an arbitrary step would find himself dreadfully embarrassed. Besides, those ministers could lay the whole affair before the General Conference, if near at hand; or before the ensuing yearly conference; or, as soon as possible, before a bishop: in which cases, the injured person might have complete redress, and the presiding elder censured or punished according to his deserts: and those ministers could give all possible information, having been present at the whole of the trial.

"The passage in St. Matthew, ch. xviii, 15–17, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,' &c., has nothing to do with the present subject. We are now speaking of *gross* immoralities committed by preachers of the gospel. This does not concern the *trespass* of a private person, but the *gross offence* of a minister against the church of God. Undoubtedly, a minister *so* offending should not be suffered to remain in his office till the next yearly conference, as *many* souls might be ruined thereby in the interval. There is certainly as much mercy due to the people as to the minister; and in the present instance more, as he is but one, and they are many; and he is invested with his office, not for their *destruction*, but for their *edification*. See 2 Cor. x, 8, and xiii, 10. But scarcely any thing can be more destructive to the cause of God than the immoral life of a minister. *Such* an Achan in the camp must, more or less, bring down a curse upon the cause. 1 Sam. ii, 27–59, 'There came a man of God unto Eli, and said unto him, Thus saith the Lord,—Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; *and honourest thy sons above me*,' &c. 2 Sam. xi, 12, 'Now the sons of Eli were sons of Belial; they knew not the Lord.' 2 Sam. iii, 11–14, 'The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity *which he knoweth; because his sons made themselves vile, and he restrained them not*,' &c. See that whole history. Matt. vii, 22, 23, 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, *ye that work iniquity*.' Rom. ii, 3, 'Thinkest thou this, O man, that judgest them which do such things, and *doest the same*, that thou shalt escape

the judgment of God?' 1 Tim. v, 19, 'Against an elder receive not an accusation, but *before two or three witnesses.*'

"2. The mode of process directed in the answer to the second question, is nearly according to our Lord's directions, concerning the offences of the private members of a church, in Matt. xviii, 15–17, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.' First the preacher is to be reproved by his senior in office. On a second offence, the minister reprehending, is to take with him one, two, or three witnesses: and if still incurable, the offender is to be brought before that part of the church to which he is particularly responsible, namely, the yearly conference. He is not to be tried by the members of his circuit or district, for *they* are the complainants—the persons supposed to be aggrieved—but by his elders and equals. There is, however, a considerable difference between the persons concerned in the directions given by our Lord in the portion of Scripture quoted above, and those who are adverted to in the present section. *That scripture* evidently refers to the private members of a church; and *the minister himself*, after private reproof and public reprehension, first before two or three witnesses, and then before the church, is to exclude the person, if impenitent. But of this we shall treat largely, when we come to consider the eighth section of the second chapter. *Improper tempers*, manifested in the conversation or conduct of a minister of the gospel, may be productive of more evil than all his public labours can possibly compensate. But, at the same time, he may not be so criminal, but that he may be borne with for a time, in hope of reformation.

"N. B. The reason why the expression, *one, two, or three witnesses* is mentioned in the section under this head, is, because it may, in some instances, be impossible to have more than *one* besides the reprehending minister, without sending to a neighbouring circuit; and as no public censure can pass upon the offending preacher in this case till the sitting of the yearly conference, it would not be proper to take a minister of the gospel from his labours in another circuit, for two or three days, to answer the present purpose.

"'The servant of the Lord,' says St. Paul, 'must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves,' 2 Tim. ii, 24, 25. 'He [Christ] turned, and rebuked them, and said, Ye know not what manner of spirit ye are of,' Luke ix, 55.

"3. It will, we believe, be allowed by all who love the truth as it is in Jesus, that the heretical doctrines are as dangerous, at least to the hearers, as the immoral life of a preacher; and, therefore, the same process is provided for both cases. Those must indeed be blind, who can sit for any time under the ministry of an Arian, Socinian, Universalian, or any other heretical minister: 'and if the blind lead the blind, both shall fall into the ditch,' Matt. xv, 14, and Luke vi, 39. But as we would guard against a hasty and arbitrary measure in a matter which sometimes, perhaps, it may be difficult to determine, the case alluded to at present shall lie over to the yearly conference, if the preacher be perfectly silent, in public and private, on the subjects objected to. But if he will go on to dishonour Christ, or to oppose the doctrines of holiness, or to introduce novel sentiments or 'vain jangling,' (1 Tim. i, 6,) to draw our people from *the one thing needful*,—CHRIST DYING FOR AND LIVING IN US,—an immediate stop must be put to such dangerous, such pernicious proceedings.

"Matt. vii, 15, 16, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.' Tit. iii, 10, 11, 'A man that is a heretic, after the first and second admonition, reject;' (here the authority of *judging* and *rejecting* is invested in Timothy;) 'knowing that he that is such is subverted, and sinneth, being condemned of himself.' 2 Pet. ii, 1–3, 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.' Rev. ii, 2, 'I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and *thou* hast tried them which say they are apostles, and are not, and hast found them liars.' Rev. ii, 20, 'Notwithstanding I have a few things against thee, because *thou* [the angel of the church in Thyatira] sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.'

"Before we conclude our notes on this section, we must entreat our reader to notice, not only here, but throughout the whole of our economy, *the appeals* which are allowed upon all occasions, as far as the nature and circumstances of things will possibly allow of them, without making our economy intricate and burdensome."

"SECTION XXI.

"*Of the Local Preachers.*"

"By this mode of trial we are desirous of showing the most tender regard toward our local brethren. We are all but men. The best of us may fall into sin, or be drawn into dangerous and pernicious errors; and it is sometimes necessary to stop the plague by an immediate stroke of discipline. But we would not have so important a character as that of one of our local brethren even touched to its disadvantage by only one preacher, who possibly might be younger than the accused. We have, therefore, provided that a small meeting of respectable persons shall be held, before a single step be taken in the business. The trial will then come before the most weighty assembly in the circuit.

"We have directed the yearly conference, upon an appeal, to determine upon the merits of the cause from the memorial of the quarterly meeting, on account of the difficulty, if not impossibility, of bringing the necessary witnesses, perhaps thirty, fifty, or a hundred miles from their home: nor have we any right or authority to lay such a burden on any of our people. In short, we have done the best we can, according to the nature of the circumstances in which we are placed."

"SECTION XXII.

"*Of Baptism.*"

We need only observe here, that we are conscious that *sprinkling*, *pouring*, and *immersing* have been practised by different churches, in each of which the pure gospel was preached, and the life of God, more or less, experienced; and that all these modes are, more or less, acceptable to God, when administered with sincerity. At the same time, we know well, that as much or more may be said in favour of *sprinkling* than of immersion, from the account given us in Scripture of the baptism of *John himself:* and the primitive churches *in general*, we believe, favoured the practice of *sprinkling*. However, we would meet the tender mind, and *in matters unessential* condescend, as far as we conscientiously can, to the feelings and sentiments of all."

"As we have before observed, our aim is to save souls, and not to enrich ourselves: therefore, Mr. Wesley and our General Conference placed *our whole economy* as far distant as possible from *that* of a lucrative ministry. We are determined not to sell the ordinances of God: in this no man shall make our glorying

void. Matt. x, 8, 'Freely ye have received,' says, our Lord, 'freely give.' 1 Cor. ix, 11–18, 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, *we have not used this power;* but suffer all things lest we should hinder the gospel of Christ.—I have used *none of these things;* neither have I written these things that it should be so done unto me; for it were better for me to die than that any man should make my glorying void.'"

"SECTION XXIII.

"*Of the Lord's Supper.*"

"As the Scripture is silent about the posture of the communicants, we prefer *the most humble*, whatever our Saviour might have permitted when he instituted the sacred ordinance. Besides, as we always receive the elements *in prayer*, we for that reason also prefer the kneeling posture. We must also observe, that our elders should be very cautious how they admit to the communion persons who are not in our society. It would be highly injurious to *our brethren*, if we suffered any to partake of the Lord's supper with them, whom we would not readily admit into our society on application made to us. Those whom we judge unfit to partake of our profitable, *prudential* means of grace, we should most certainly think improper to be partakers of an ordinance which has been expressly instituted by Christ himself."

"SECTION XXIV.

"*Of Public Worship.*"

"Our church insists on the reading of the Scriptures in the congregation, and gives directions accordingly. This is of the utmost consequence, and we trust will be most sacredly observed by all our ministers and preachers. A peculiar blessing accompanies the public reading as well as preaching the word of God to attentive, believing souls. And in these days of infidelity nothing should be omitted which may lead the people to the love of the Holy Bible.

"The meeting of the society also, wherever practicable, is of considerable moment. There are various weighty subjects, peculiarly suitable to religious societies, which cannot be so well enlarged upon to a mixed congregation. Brotherly union and fellowship, Christian discipline in all its branches, and various other particulars may be enlarged upon and enforced with great propriety and success on such occasions. At these times also we may enter more minutely into the different parts of the relative

duties, than we can to unawakened souls, whose whole life is sin, and who are at the best only 'like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.'"

"SECTION XXV.

"*Of the Spirit and Truth of Singing.*"

"The singing of psalms, and hymns, and spiritual songs, in the congregation, has been allowed by all the churches of God in all ages (one modern society excepted) to be a part of divine worship; and, *from its very nature*, it evidently belongs to the *whole* congregation. It would be unseemly for the minister *alone* to sing: but if this be the duty of *one* member of the congregation, it must be the duty of all who have voices for singing; and there are very few who may not join in the *tenor* part, all the defects of their voices being swallowed up in the general sound. Few things can be more pleasing to the Lord than a congregation with one heart and one voice, praising his holy name. It is indeed to be feared, that there is seldom a large congregation, where *every* individual is *sincere*. However, all who do in sincerity desire a blessing, should strive to join in the general chorus—we mean, in every part of the hymn. If one part of it be above the experience of the singer, he should adjoin a silent prayer, that the Lord may give him the grace he needs; for the Lord listens to hear what the heart speaks, and takes all as nothing, if the heart be silent. Again, when his experience rises above the hymn, his secret prayer should be in behalf of that part of the congregation which it suits: but in the *proper* hymns of praise he may throw off all reserve, for we are *all* infinitely indebted to our good God. From these remarks we surely must be sensible of the necessity of confining ourselves to *simple* tunes, as the *fugue-tunes* have an unavoidable tendency to confine *to a few* this part of divine worship, which belongs to the whole. And those, we think, have made few remarks on public worship, who have not observed, on the one hand, how naturally the fugue-tunes puff up with vanity those who excel in them; and on the other hand, how it deadens devotion, and only at the best raises an admiration of the singers, and not of Christ.

"When it is recommended in this section to the preacher sometimes to stop and address the people in the course of singing, *the substance* only of what he should say is mentioned there. It is not intended, that he should speak *abruptly* on such occasions, but with softness and due respect on the necessity of singing and of performing every act of devotion from the heart."

"SECTION XXVIII.

"*Of the Chartered Fund.*"

"We need not be urgent on our benevolent friends to promote this great charity. Their own feelings, we well know, will sufficiently prevail, when proper light is given to them on the subject. Our brethren who have laboured on the mountains, on the western waters, and in the poorer circuits in general, have suffered unspeakable hardships, merely for the want of some established fund, in which the competent members of our society might safely lodge what their benevolent hearts would rejoice to give, for the spread of the gospel. On the same account, many of our worn-out preachers, some of whom quickly consumed their strength by their great exertions for the salvation of souls, have been brought into deep distress; and the widows and orphans of our preachers have been sometimes reduced to extreme necessity, who might have lived in comfort, if not in affluence, enjoying the sweets of domestic life, if the preachers who were the husbands on one hand, and the fathers on the other, had not loved their Redeemer better than wife or children, or life itself. And it is to be lamented, if possible, with tears of blood, that we have lost scores of our most able married ministers—men who, like good householders, could upon all occasions bring things new and old out of their treasury, but were obliged to retire from the general work, because they saw nothing before them for their wives and children, if they continued itinerants, but misery and ruin. But the present institution will, we trust, under the blessing of God, greatly relieve us in, if not entirely deliver us from, these mighty evils. For we have full confidence, that the hearts of our friends will be engaged, and their hands stretched forth on this important occasion; and a provision will be made, sufficient to preserve the objects of the charity from want, which is all that is aimed at or desired."

"CHAPTER II

"SECTION I.

"*The Nature, Design, and General Rules of the United Societies.*"

"THE present section forms, perhaps, one of the completest systems of Christian ethics or morals, for its size, which ever was published by an uninspired writer. We speak this the more readily, because it was the work of the first divine, we believe, since the time of the apostles, the late Mr. Wesley, after matured

experience, with only a small addition, which the circumstances of these states required. The rules are so clear, and so obviously approve themselves to every candid mind, that we need only touch briefly upon them, proving them by quotations from the sacred writings.

"1. Of class meeting we shall speak hereafter: we would here only explain a few particulars concerning the office of a leader. We have found it necessary in innumerable instances to enlarge the number of the class, from the impossibility of providing a sufficiency of class-leaders, if the number were always limited to *twelve*. The office is of vast consequence. The revival of the work of God does perhaps depend as much upon *the whole body of leaders*, as it does *upon the whole body of preachers*. We have almost constantly observed, that when a leader is dull, or careless, or inactive—when he has not abilities or zeal sufficient to reprove with courage though with gentleness, and to press a present salvation upon the hearts of the sincere—the class is, in general, languid: but, on the contrary, when the leader is much alive to God and faithful in his office, the class is also, in general, lively and spiritual. This arises from the nature of the Christian plan of salvation. It is the same, in general, with a minister and his flock; and every leader, as we have before intimated, is, *in some degree*, a gospel minister: though we may add, that among us a spiritual body of leaders may counteract the otherwise pernicious consequences of a languid ministry.

"At the beginning of Methodism, the leader called weekly upon each of his class, in which case twelve were quite sufficient for his inspection. But very soon it was found abundantly preferable for the whole class to meet the leader *together*, not only for the sake of the leader, but for the good of the people, who by that means enjoy the unspeakable advantage of Christian fellowship. At the same time the leader is expected to visit the members of his class at their own houses, especially when they are sick or confined, as often as his circumstances will admit."

"4. The buying and selling the souls and bodies of men (for what is the body without the soul but a dead carcass?) is a complicated crime.* It was indeed, *in some measure*, overlooked in the Jews by reason of the wonderful hardness of their hearts, as was the keeping of concubines and the divorcing of wives at pleasure, but it is totally opposite to the whole spirit of the gospel. It

---

"* Are there not many proprietors to be found on this continent, who restrain their slaves from enjoying the privileges of the gospel, and thereby invade the rights of *the souls* and *consciences* of their slaves, as well as *their bodies?* At the same time we must give the credit due to multitudes who do not thus enslave *the minds* of their servants, but allow them full liberty to attend the preaching of the gospel, wherever they think they are most profited."

has an immediate tendency to fill the mind with pride and tyranny, and is frequently productive of almost every act of lust and cruelty which can disgrace the human species. Even the moral philosopher will candidly confess, that if there be a God, every perfection he possesses must be opposed to a practice so contrary to every moral idea which can influence the human mind."

"6. We are debtors to the constitution under which we live (*we, especially in these United States*) for all the blessings of law and liberty which we enjoy: and without a government to support that constitution, all would be anarchy and confusion. It is, therefore, our duty to support it by bearing, with our fellow-citizens, an equal proportion of its expenses; and it is as great a crime to rob our country, as to rob a private individual; and the blindness of too many to this truth, injures not in the least the veracity of it."

"SECTION II.

"*Of Class Meeting.*"

"So much has been already spoken concerning the office of a leader in the notes on the preceding section, and on the tenth of the first chapter, that we have hardly room to enlarge without tautology. But from the whole we may observe, how careful our ministers should be in their choice of leaders. For our leaders, under God, are the sinews of our society, and our revivals will ever, in a great measure, rise or fall with them. Our ministers and preachers should therefore consider no time better employed than that which they bestow on the leaders, in examining them, directing them, and stirring them up to their holy and momentous duty.

"We have made many remarks in the course of our work on the necessity of Christian fellowship: but this cannot be carried on to any considerable advantage without stated solemn times of assembling. The meetings held for this purpose must have a name to distinguish them. We call ours *class meetings*, and *band meetings*; but of the former we are to speak at present. Here we must notice, that it is *the thing itself, Christian fellowship*, and not the name, which we contend for. The experience of about sixty years has fully convinced us of its necessity; and we ourselves can say that in the course of an extensive acquaintance with men and things, and the church of God, for about twenty or thirty years, we have rarely met with one who has been much devoted to God, and at the same time not united in close Christian fellowship to some religious society or other. Far be it from us to suppose that no fellowship meetings, except ours, are owned of God: so illiberal a sentiment never entered our minds. But we must say, that those who entirely neglect

this *divinely-instituted* ordinance (however various the names given to it, or the modes of conducting it, may be) manifest that they are either ashamed to acknowledge *as their brethren* the true children of God, or 'are enemies of the cross of Christ,' Phil. iii, 18. They wish to keep up a correspondence with the world, which Christian discipline could not long tolerate; or they cannot bear to have their wounds probed to the bottom, that the balm of Gilead, the healing wine and oil of the gospel, may be applied by the divine Physician, 'and the blood of Jesus Christ the Son of God cleanse them from all sin,' 1 John i, 7.

"We have no doubt but meetings of Christian brethren for the exposition of Scripture texts may be attended with their advantages. But the most profitable exercise of any is a free inquiry into the state of the heart. We therefore confine these meetings to *Christian experience*, only adjoining singing and prayer in the introduction and conclusion. And we praise the Lord they have been made a blessing to scores of thousands. And we must add, with gratitude to the Most High, that after an accurate attention to the point ourselves, and from the impartial account of several of our oldest and most useful ministers in different parts of the globe, we have cause to believe, that out of those who have *died members of our society*, far the greatest part have entered into glory in the triumph of faith. In short, we can truly say, that through the grace of God our classes form the pillars of our work, and, as we have before observed, are in a considerable degree our universities for the ministry."

"SECTION III.

"*Of the Band Societies.*"

"Our society may be considered as a spiritual hospital, where souls come to be cured of their spiritual diseases. The members, therefore, who compose our class meetings vary exceedingly in the state of their minds and the degrees of their experience. On this account it was thought necessary by our venerable leader, Mr. Wesley, to establish a society of evangelical believers within the society composed of the whole body of Methodists, to which he gave the name of *the band society*. This institution he borrowed from the practice of the primitive churches, as indeed he did almost every thing he established.

"The heart of man *by nature* is such a cage of unclean birds that few are to be found who will lay before their brethren all its secret movements, unless the love of God be the ruling principle of their souls. And even then they are not called upon to exercise this confidence, except toward a small confidential company of true believers like themselves. When bands can

be formed on this plan (and on no other do we form them) they become one of the most profitable means of grace in the whole compass of Christian discipline. There is nothing we know of which so much quickens the soul to a desire and expectation of the perfect love of God as this. It includes in it all the spiritual benefits of social intercourse. For these little families of love not only mutually weep and rejoice, and in every thing sympathize with each other, as genuine friends, but each of them possesses a measure of 'that unction of the Holy One,' (1 John ii, 20,) which teaches all spiritual knowledge. And thus are they enabled to 'build up themselves [and each other] on their most holy faith,' (Jude 20,) and to 'consider *one another*, to provoke unto love and good works.' Heb. x, 24.

"The regularity and order which should be observed in every solemn meeting, requires that one of the band should be the leader, to open and close the ordinance with singing and prayer, though all may be here considered nearly upon an equality. Each must be at full liberty to follow the leader in prayer, whenever they kneel down together before God.

"In large societies all the members of those little bands are to meet together once a week with the preacher, and to spend an hour in speaking their experience one after another, as in our love-feasts: and these meetings have been rendered a great blessing to many.

"In very large societies there should be a quarterly love-feast for the bands, as well as for the whole society, (which always includes the members of the bands.)

"Wherever also it is practicable, there should be formed *a select society* chosen out of the members of the bands. This should be composed of believers who enjoy the perfect love of God, or who are earnestly seeking that great blessing. In London, Bristol, &c., in Europe, and in New-York, &c., on this continent, these select societies have been very profitable. *They* also meet once a week for an hour, and the preacher presides among them. Each member is at liberty to speak his or her experience, the preacher giving such advice respecting the grand point their souls are aiming at, as he sees expedient.

"Thus does our economy, by its prudential ordinances, under the grace of God, tend to raise the members of our society from one degree of grace to another. And we have invariably observed, that where these meetings of the bands have been kept up in their life and power, the revival of the work of God has been manifest both in the addition of members to the society and in the deepening of the life of God in general.

"We earnestly wish that our elders, deacons, and preachers be peculiarly attentive to these blessed ordinances in their respective spheres of action. They probably may find earnest believers in almost every circuit, who will be willing to meet

in band, if properly advised and encouraged. And when many of these bands are formed, the other meetings may easily be established and regulated. And we believe hardly any thing will promote the general work more than this.

"The propriety of separating the men and women in these bands must be evident to every one who considers the account here given of this means of grace. The separating of the married and single arises from the peculiar circumstances in which they are situated, and from the closer union which is likely to subsist between those who are circumstanced alike. Widowers or widows may have their choice of meeting either with the married or the single, unless a band can be formed of them alone respectively.

"*The social principle* is one of the grand springs in the soul of man. It was not the design of Christianity to annihilate this principle, but the very contrary—to improve it, to spiritualize it, and strengthen it. O then let us exercise it in spiritual intercourse, as we well know that one part of our heavenly felicity will flow from friendship and union with our brethren, the redeemed of the Lord, to all eternity! Gal. vi, 2, 'Bear ye one another's burdens, and so fulfil the law of Christ.' 1 Cor. xii, 26, 27, 'Whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.' Phil. ii, 1, 2, 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies: fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.' We have perhaps one hundred thousand believers in our church throughout the world; and if all were thus of one accord, 'walking by the same rule, minding the same thing,' (Phil. iii, 16,) what a glorious church should we make; and God would hear our prayers, and look down upon us with the same delight, as if we were all assembled in the same room, or in the same temple.

"Observe, here is nothing of auricular confession or priestly absolution: the whole is the fruit of holy confidence and Christian love."

"SECTION IV.

"*Of the Privileges granted to serious Persons who are not of the Society.*"

"It is manifestly our duty to fence in our society, and to preserve it from intruders; otherwise we should soon become a desolate waste. God would write *Ichabod* upon us, and the glory would be departed from Israel. At the same time we should suffer those who are apparently sincere, if they request

it, to see our order and discipline twice or thrice, that they themselves may judge whether it will be for their spiritual advantage to cast in their lot among us. But we should by no means exceed the indulgence here allowed; otherwise we should make our valuable meetings for Christian fellowship cheap and contemptible, and bring a heavy burden on the minds of our brethren."

"SECTION V.

"*Of the Qualification and Duty of the Stewards of Circuits.*"

"In each large society there are generally two or four stewards of that particular society for the management of its temporal concerns. These are appointed, as well as the circuit stewards, by the preacher who has the charge of the circuit. He is himself to have as little as possible to do with temporal affairs, but has the appointment of the officers of the society invested in him, as being likely to be the best judge of the society at large, and of each member in particular. Nevertheless, he is to advise with the quarterly meeting on the appointment of *circuit stewards*, and with the leaders of each society respectively on the appointment of *society stewards*."

"SECTION VIII.

"*Of bringing to Trial, finding guilty, and reproving, suspending, or excluding disorderly Persons from Society and Church Privileges.*

"The present section requires a very full explication; not because Scripture and reason do not fully discover to us the truth on the present subject, but because many have objected to our Discipline in the instance before us.

"The grand point to be determined is this: whether the final judgment of an offender in respect to both the guilt and the censure should be invested in the minister or the people. We shall therefore take a view of this part of our economy, first, in the light of Scripture, and, secondly, in that of reason.

"First, in the light of Scripture. Here we must confine ourselves of course to the New Testament, as living under the Christian dispensation. 1. The first scripture we shall consider is the declaration of our Saviour in Matt. xviii, 15–17, 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect

to hear the church, let him be unto thee as a heathen man and a publican.' These words were addressed to the apostles, and through them to all the ministers of Christ to the end of the world. This is evident from the words immediately following the quotation, and which are a continuation of the same paragraph, and could not belong to the private members of a church.

"The first step then which is to be taken, is to tell the offender of his fault in private without any witness. Here is the *secret* reproof of the minister himself. But if he will not hear and amend, the second step is, that the minister take with him two or three witnesses. Here is the reproof of the minister *before witnesses*. 'And if he shall neglect to hear them,' shall these two or three witnesses proceed to exclude him? No: they have no such authority: but 'tell it unto the church.' This is the third step. Has the church then any authority to punish him? No: their whole authority lies in advising and reproving him. 'But if,' after such advice and reproof, 'he neglect to hear the church, *let him be* UNTO THEE *as a heathen man and a publican.*' Can any one imagine that the minister *only* is to treat the offender thus; and that the rest of the church are to give him the right hand of fellowship? This cannot be. The minister is undoubtedly to exclude him from the communion of the church. This is the last step. Then follow immediately those words of our Lord, 'Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven:' which words, as we before observed, confine the power to ministers, whose church censures, as far as they are consistent with the word of God, (for we cannot suppose the authority goes further,) shall be confirmed and supported in heaven: and the faithful ministers of God, who have been more or less invested with the superintendency of the church, have found this promise verified. The latter words cannot be supposed to relate to an external exclusion from glory, for that would preclude the necessity of the day of judgment in respect to those so excommunicated. But we repeat, here is not a word said of the church's authority either to judge or to censure. On the contrary, the whole authority is expressly delivered into the hands of the minister.

"But we may add, that this passage speaks of offences which have not yet brought a public disgrace on the church of God. The church or society of which the offender is a member is not even supposed to be generally acquainted with the fault till after the failure of the first and second attempt for his reformation. Surely, if the offence be of a scandalous nature, and has already disgraced the cause of God by its public notoriety, the offender ought to be *immediately* removed, after clear conviction, for the honour of God and his cause: much more so still, if the offender has been found guilty of some *gross* crime. For could any one think of having communion with a murderer, adulterer, or thief,

even for a moment, though the crime was not known to any but the offender and himself: and so we may observe of many other crimes.

"But it may be urged that the offence must be first mentioned to the church, before the offender can be scripturally excluded. 'Tell it to the church,' says our Lord. And so we do. It is merely for the sake of convenience, that in *large* societies we tell it only to a committee or representation of the society, or do abundantly more, even make them the witnesses of the whole trial. But if such societies were to desire it, we would tell the whole unto the church at large. But still we must declare, from the plain sense of the word of God, that our Lord invests the minister with the whole authority both of judgment and censure.

"2. Another scripture worthy of consideration on this subject is 1 Cor. v, 1–5, 'It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you. For I verily as absent in body, but *present in spirit*, HAVE JUDGED *already*, as though I were present, concerning him that hath so done this deed: in the name of our Lord Jesus Christ, when ye are gathered together, and *my spirit*, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.' It is evident, beyond the possibility of a doubt, that the apostle, being fully persuaded of the truth of the fact, took upon himself the whole business of deciding on the guilt and punishment of the incestuous Corinthian. '*I, as present in spirit*,' says he, 'have judged *already*.' He here acts as their chief minister, and requires them to consider *his spirit present with them*, as he could not be so personally. They were not to meet, in order to consult whether the offender should be put away or not, but merely to put him from among them, because the apostle was absent.

"It may here be asked, Why did not the chief resident minister of the church of Corinth put away the incestuous person, if he possessed the authority? We answer, Because he was unfaithful. He connived at this enormous crime, either because he did not love the cause of holiness, which is the cause of God, or because he gave way to the evil solicitations of the people. This is evident from those words in the passage before us, 'Ye are puffed up, and have not rather mourned, that he that hath done this deed, *might be taken away* from among you.' He does not say, Ye have not mourned *that you did not put away* this great offender, but '*that he might be taken away* from among you.' But as the person who had the immediate authority *did not take the offender away* from among them, St. Paul, as the apostle of the Gentiles, steps in to the minister's place, and cuts him off.

"It might also be urged, that it was *an apostle* who thus acted: and we should be ready to admit this as an exempt case, if it were not agreeable to the authority given by Christ himself to his ministers—an authority, the due exercise of which by his ministers our Lord highly approves of, and the neglect of which he strongly condemns, as we shall now proceed to show.

"3. Rev. ii, 1, 2, 'Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and *how thou canst not bear them which are evil.*' With what high approbation does our Lord here express himself concerning the determined opposition of the chief minister of the church of Ephesus to all immoral professors! 'Thou canst not bear them which are evil.' But if this minister had only a single vote against immoral practices in the church, or was only chairman in the meetings of the church, to examine into the conduct of offenders or supposed offenders, is it likely that our Lord would have given so high an encomium, so strong a commendation of the conduct of the minister in this respect? Would he not at least have said something in commendation of the church itself, without whom in this instance, if the power of censure lay in them, the minister would be almost a cipher? For the minister, in such case, would have little to do in the business, unless as a complainant or informer. Besides, our Lord adds in the second verse, 'And *thou* hast tried them which say they are apostles, and are not; and hast found them liars.' And again, verse 6, 'But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.' From the whole of which it appears, that the minister was the sole judge both of the morals and doctrines of the church which he superintended, the church not being at all mentioned by our Lord as having any authority in these matters.

"4. Rev. ii, 12–15, 'And to the angel of the church in Pergamos write, These things saith he which hath the sharp sword with two edges;—I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.' But why should our Lord *cast all this blame* on the minister *alone*, without taking the least notice of the church, *if the power of censure rested in the church*, and not in the minister; or no further in the minister, than as having a single vote in the church? Is it, we must repeat, at all probable, is it morally possible, that our Lord would have written thus to the angel of the church, if that angel, or chief minister, had not possessed authority to cleanse it from the followers of the doctrine of Balaam, and of the Nicolaitans?

"5. Rev. ii, 18–20, 'And unto the angel of the church in Thyatira write, These things saith the Son of God, who hath his eyes like unto a flame of *fire*, and his feet are like fine brass; —I have a few things against thee, because *thou sufferest* that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.' But how could he possibly avoid *suffering* her to remain in the church, if the church possessed the power of censure and excommunication, and was determined to keep her in? Or, how could he possibly have prevented her being turned out, if the church had in it the power of expulsion, and had expelled her?

"We may here just observe that most of the churches of Asia Minor, mentioned in the second and third chapters of the Revelation, if not all of them, were founded by St. Paul.

"6. We shall instance in only two more portions of the word of God on this subject. (1.) Heb. xiii, 7, 'Remember them *which have the rule over you, who have spoken unto you the word of God:* whose faith follow, considering the end of their conversation.' And (2.) Verse 17, '*Obey them that have the rule over you, and submit yourselves: for they watch for your souls*, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you.' Observe, [1.] The persons here described as having the rule, and a right to obedience and submission, were persons *who had spoken the word of God to the people*, and *watched over their souls*, and consequently were *their preachers and pastors*. But, [2.] To suppose that *they ruled in the church*, and *had a claim to obedience and submission*, and yet had not the authority *of cleansing the church from immoral and heretical persons*, would be exceedingly absurd. These last-quoted texts are collateral and inferential proofs, the former are *expressly* so.

"2dly. Let us consider the subject in the light of reason. 1. Is there any propriety in constituting a husband the judge of the guilt or innocence of his wife, or the wife of her husband; the parent of his child, or the child of his parent; the brother of his sister, or the sister of her brother, &c.? Would not natural affection almost unavoidably move them in such cases to be partial to each other? Might not resentment move a master to be partial in his judgment against his servant? Might not fear, on the contrary, influence the servant in favour of his master? A long acquaintance also, perhaps even from childhood, has a powerful effect upon the minds of men, and would strongly tempt them to cover sin, to the destruction, not intentionally but eventually, of the work of God. The intermixture of temporal interests would also be a strong motive to induce many to make large allowances for the offender. 'My income is small, and my family large: such a one is my customer, and also many of his rela-

tions; and shall I vote against him to the injury of my family? Perhaps he may repent, and be better in future. Such a one has obliged me in various respects, and shall I be so ungrateful as to condemn him wholly?' Those who are acquainted with the operations of the human mind, must be very sensible how often these reasonings would warp the minds of the judges, and produce a partiality in their decisions, which would be ruinous in the last degree to the work of God. Additionally to all this, we must recollect that different countries, and different parts of the same country, are addicted to particular vices: and those are but little acquainted with human nature who do not know that men are strongly tempted to cover those sins which they themselves are inwardly inclined to, or which it is their interest to commit. For instance, in a part of the country where the maple-tree grows abundantly, and there are various manufactures of sugar, would not the church be strongly inclined to make large allowances for those who would labour in their sugar-camps on the Lord's day? Let those answer who are acquainted with the nature of that manufacture. Again, in that part of the country where the buying the souls and bodies of men is a common practice, would not many in the church be tempted to favour those who were guilty of that practice, because they themselves might be the next to fall into the snare? Yea, we have had proofs of this—of private members of the church, who have attempted to assume the power, not only of judging or rather clearing the offender, but *of judging the law itself!*

"To give therefore the authority of judging and censuring offenders to the private members of a church, would be to form a court which in innumerable instances would have the strongest temptations to partiality. We do not mention this to show the least disrespect to the private members of our society: on the contrary, many of them may exceed us in piety and every grace. But it is contrary to all the rules of justice to appoint those to be judges who may in so many instances be strongly tempted to be partial. At the same time we must observe, that THE WORD OF GOD is that which we principally stand upon, knowing well that every passage in the New Testament which relates to the present subject is wholly on our side.

"2. Our original design in forming our religious society renders the existence of this authority in our ministers absolutely necessary. But what was this design? *To raise a holy people.* Our plan of economy shuts us up from the influence of any other motive in respect to our ministerial labours. It is impossible for us to *enrich* ourselves by Methodist preaching. Again, we bear a constant testimony against *the pleasures* of the world, and therefore should be esteemed, even by our own people, as the greatest of hypocrites, if *we* indulged ourselves in them, and would soon be excluded the connection by the various means of trial to which *all of us* are

subject. And *as to honour*, we are almost the only despised people in Christendom, as a religious body. The secondary rank of mankind and the poor are the only persons (with a few exceptions) who receive the gospel. The rich and great in general, even those who have not embraced the favourite doctrines of the times, will not submit to the way of the cross, but, on the contrary, look down on the preachers of it as the greatest enthusiasts. And shall we thus sacrifice all that the world holds dear and at the same time lose the only aim of all our public labours, by false complaisance? No. *We will have a holy people, or none.* In every part of our economy, as well as doctrine, we aim at crucifixion to the world and love to God. *This must be the price of our labours.* We require not riches, honours, or pleasure, *but a holy people.* We have a right to dispose of our labours as we please, as far as they respect our fellow-creatures: and *we will not bestow them on any other condition.* If we labour in any place a sufficient time for a trial, and are not able to raise a people devoted to God, we will leave it: we have a right so to do, and none have just ground of complaint. Again, if we have encouragement from any people, but they afterward deceive us, and return to the world 'like the dog to his vomit,' (2 Pet. ii, 22,) they have broken the condition on which we labour among them; we have nothing more to do with them; and if we continue in that place, it is for the sake of others, and not of them. But, blessed be God, if we meet sometimes with discouragements in this respect, they are amply compensated by the increase of vital godliness. We love our people; and they in general amply repay our labours by their holy conversation. They are the joy of our hearts, and will, we trust, be our crown of rejoicing on the great day. But still we must observe, that our immovable support, on which we rest our sentiments upon this subject, is THE WORD OF GOD. And we may add, that the present point has been seldom disputed, as far as we know, by any, except those who have been disaffected to us, or have openly separated from us.

"An appeal is allowed, in all the cases mentioned in this section, to the following quarterly meeting. For though the power of appeal be not mentioned in the last clause, which relates to the sowing of dissensions, yet it certainly is implied. Our work is at present in its infancy in comparison to what, we trust, it will be through the blessing of God. Our ministers who have the charge of circuits may not be always so aged and experienced as we might wish them to be; the appeal to the quarterly meeting is therefore allowed to remedy this defect. And this no one can object to. No one, we think, can imagine, that the members of a class, or the members of the largest society, would form so respectable or so impartial a court of judicature as the presiding elder, the travelling and local preachers, and the leaders and stewards *of the whole circuit.* But the point is quite out of the reach of

debate in respect to those who believe the sacred writings, and sincerely reverence them. The New Testament determines, beyond a doubt, that judgment and censure in the cases before us shall be in the minister: nor could we justify our conduct in investing the quarterly meeting with the authority of receiving and determining appeals, if it were not almost entirely composed of men who are more or less engaged in the ministry of the word, the stewards being the only exceptions.

"We shall now just add some portions of sacred writ, in relation to the immoralities which are referred to in this section, that our ministers who have the oversight of circuits may have them under their eye."

"SECTION X.

"*Of the Sale and Use of Spirituous Liquors.*"

"Far be it from us to wish or endeavour to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers, when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect."

"CHAPTER III.

"SECTION I.

"*Of building Churches, and the Order to be observed therein.*"

"'The sitting of men and women apart' was the universal practice in the primitive church. A general mixture of the sexes in places of divine worship is obviously improper.

"In respect to the deed of settlement, we would observe, that the union of the Methodist society, through the states, requires one general deed, for the settlement of our preaching houses and the premises belonging thereto. In the above plan of settlement we have given to the trustees an authority and security they never possessed by virtue of our former deeds, namely, the power of mortgaging or selling the premises in the cases and manner above mentioned. By which we manifest to the whole world, that the property of the preaching houses will not be invested in the General Conference. But the preservation of our union and the progress of the work of God indispensably require, that the

free and full use of the pulpits should be in the hands of the General Conference, and the yearly conferences authorized by them. Of course, the travelling preachers, who are in full connection, assembled in their conferences, are the patrons of the pulpits of our churches. And this was absolutely necessary to give a clear, legal specification in the deed. If the local preachers, stewards, and leaders (who have an undoubted right to preach, meet their classes, &c., in the preaching houses at due time, according to the Form of Discipline) were specified, it would be necessary to add a description of their orders; which would throw such obscurity upon the whole, that a court of justice would either reject the deed, or be at a loss to determine concerning the little peculiarities of our Form of Discipline. But we do hereby publicly declare, that we have no design of limiting, in the least degree, the privileges of any of the public officers of our society, but by this deed solely intend to preserve the property of our church by such a clear, simple specification, as shall be fully and easily cognizable by the laws."

"SECTION II.

"*Of the Printing of Books, and the Application of the Profits arising therefrom.*"

"The propagation of religious knowledge, by means of the press, is next in importance to the preaching of the gospel. To supply the people, therefore, with the most pious and useful books, in order that they may fill up their leisure hours in the most profitable ways, is an object worthy of the deepest attention of their pastors. On this account we are determined to move in the most cautious manner in respect to our publications. We have a great esteem for our general book steward, and are much obliged to him for his fidelity and usefulness in his important office: but we shall in future submit our publications to the judgment of no single person. The books of infidelity and profaneness with which the states at present abound, demand our strongest exertions to counteract their pernicious influence: and every step shall be taken, which is consistent with our finances, to furnish our friends, from time to time, with the most useful treatises on every branch of religious knowledge. And the consideration that all the profits shall be lodged in our chartered fund for the benefit of the distressed preachers, both travelling and superannuated, will, we trust, prove a considerable additional inducement to our brethren to purchase our books."

INDEX.

Absent witnesses,
testimony of, how taken, 198, 199.

Accused
bishop,
to be examined by Elders, 187.
may challenge peremptorily, 188.
preacher,
in interval of Conference, 189.
at Conference, 190.
right of appeal, 134.
challenge for cause, 191.
peremptorily, 200.
member
may appeal, 134; may challenge for cause, 194; may employ counsel, 199; may be tried in his absence, 195; may not have a voice in selecting committee, 45.

Addresses, General Conference,
fraternal, 32.
Episcopal, 30, 38, 55.
pastoral, 95.

Admission of members
to Society,
condition of, 114.
to Church,
form of, 307; terms of, 123.

Admission of Preachers
on trial, 160.
in full, 161.
for missions, 162.
from other Churches, 163.

Administration
of Discipline, 187.

Advices,
smaller, to preachers, 149.

Advocate
family, 240–242.

Africa,
missions in, 41.
bishop of, 43, 45.

Agents and Editors, 39, 40, 47, 49.

Alabama Conference,
bounds of, 273.

Allowance
to bishops, 251, 256.
to traveling preachers, 17, 19, 30, 34, 43, 255, 258.
how to meet it, 260, 261.
to preachers' wives, 21, 24, 38, 256.
to preachers' widows and children, 256, 257.
to local preachers, 255.

Alms
to be given by Christian men, 111.

Ames, Bp. E. R.,
election, 51; name and data, 98.

Amusements,
sinful, prohibited, 114, 196.

Andrew, Bp. Jas. O.,
election, 40; asked to desist from the exercise of his office, 46; name and data, 98.

Andrews, Bp. E. G.,
election, 63; name and data, 99.

Annual Conferences.
(See Conferences.)

Antinomianism,
to be guarded against, 84, 86.
evil of, 96.

Apostolical succession,
not defensible, 342.

Appeal
of bishops,
right of, 134, 188.
of traveling preachers,
right of, 134, 200,
form of, 200, 201; court of, 201.
of local preachers, 202.
of preachers on trial, 192.
of members,
right of, 134, 202.
form of, 202; may be trans-

ferred to another Quarterly Conference, 203; denied to those absenting themselves, 34, 202; right may not be restored by Quarterly Conference, 56; court of, 202.
Cases before General Conference:
J. Randall, 39; E. Sprague, 47, 51; W. Houston, 39, 45; J. W. Osborn, 47; D. B. Dorsey, 39; D. B. Sniffen, 47; W. C. Pool, 39; J. M. Pease, 51; W. Cunningham, 39; J. S. Inskip, 51; I. H. Tackett, 40; I. N. M'Abee, 51, 53, 58; D. Dorchester, 43; G. Taylor, 51; J. V. Potts, 43; D. J. Snow, 51, 53; J. Wilson, 44; N. R. Peck, 51; J. Smith, 44; E. Dennison, 53; J. Scott, 44; L. D. Harlan, 53; S. Comfort, 44; J. M. Snow, 53; F. A. Harding, 45; B. Frazee, 45; A. Wright, 55; L. H. Allen, 45; G. C. Creevy, 55; J. S. Lent, 45; W. H. Sheets, 55, 58; G. C. Holmes, 55; C. W. Batcheller, 55; O. F. Morse, 55; J. W. Wood, 55; A. S. Wightman, 55; P. H. Smith, 55; J. C. Donahoo, 58; H. T. Johns, 58; B. F. Northcote, 58; A. P. Allen, 58; R. Smithson, 58; J. Chivington, 58; W. Wilmot, 58; G. M. Berry, 58; S. W. Martin, 58; W. Smith, 58; O. D. Kneedson, 58; J. Counts, 58; J. Aikin, 61; R. P. Bell, 61; J. N. Davis, 61; C. G. Ferris, 61; J. O. Fisher, 61; S. Layton, 61; N. L. Phillips, 61; H. Pilbeam, 61; S. D. Simonds, 61; J. Thrusk, 61; J. H. Waterbury, 61; B. F. Wilson, 61.

Arbitration
in cases of dispute, mode of, 197.

Arkansas Conference,
boundaries of, 273.

Arrangement
of Discipline, 86.

Articles of Religion, 101.
may not be revoked by General Conference, 134.

Asbury, Bp. Francis,
made General Assistant, 17; ordered to sign in behalf of Conference, 20; chosen assistant by the Conference, 23; made superintendent, 67; name and data, 97; death and funeral, 35.

Assistant,
defined, 17, 22, 77,
duties of, 77, 80, 84, 150, 173.
qualifications, 77.
General.
(See Bishop.)

Baker, Bp. O. C.,
election, 51; arrangement of the Discipline by, 92; name and data, 98.

Band Society,
rules, 71, 177; to be visited by preacher, 150; notes on, 388.

Banns of Marriage
to be published, 316.

Baltimore Conference,
bounds, 274.

Baptism,
modes of, 120, 382; article on, 108; no charge made for administering, 120; pre-requisite to membership, 123; rebaptism, 65, 120, 123; the Ritual to be used in administering, 125; tracts on, 28; subjects of, 120, 123, 124; order for infants, 300–302; order for adults, 304.

Baptized Children,
relation to the Church, 124; religious instruction, 124; registry of names, 124; covenant relations, 124; to be organized into classes, 124; may be admitted to the Church, 125; orphans, 125.

Baxter's
Reformed Pastor, 156.

Bell, George, 154.

Benevolent Collections
to be reported by preachers, 175.

Benediction,
apostolic, use enjoined, 126.

Bible
Society,
American, 166.
Methodist, 39.
Classes
to be formed by the preacher, 173, 212.

Bishops,
origin of, in Methodist Church, 101, 343, 347; the title assumed, 26; elections, 28, 101, 164, 168; how constituted, 164; duties of, 29, 49; importance of, 348–353; rights of, 58, 64, 164, 351; form of consecrating, 322; trial of, 32, 50, 187, 350; may challenge, 188; may appeal, 188; complaints against administration of, 188; support of, 31, 35, 60, 64, 251–256; addresses to General Conference, 39, 40, 43, 45, 51, 53, 55, 58, 61; address to the Church, 95; residences, 59, 61, 65.
Missionary, 51, 53, 55, 59, 61, 134.
Colored, 65; for Africa, 43, 53.

Black River Conference,
boundaries of, 275.

Board Meetings, 173.

Book Agents
At New York,
election of, 230; number of, 230, 231; persons eligible, 231; duties of, 37, 41, 44, 48, 51, 53, 55, 231, 233, 236, 246; Conference relations, 231; powers, 228; term of service, 33, 166, 230; attention to their work, 237; salary, 33, 37, 43, 60, 228, 246; names of agents, 34, 38, 40, 41, 44, 52, 55, 57, 60, 94.
At Cincinnati,
election of, 234, 235; duties of, 235, 236; powers of, 235; persons eligible, 231; Conference relations of, 231; attention to their work, 237; salary, 246; names of agents, 38, 40, 41, 44, 52, 55, 57, 60, 94.

Book Committee,
history of, 237.
how appointed, 43, 48, 237, 239.
powers of, 238, 239.
duties of, 60, 237, 238, 239.
number of, 237, 238; term of, 238.
Eastern, 237, 238; Western, 238.
General—Eastern Section, 239, 252; Western Section, 239; regulations, 239; time of meeting, 240.
Special—of Phila. Conference, 30, 237; of Ohio, 234.

Book Concern,
Eastern, removed to New York, 33; state of, 37, 38, 39, 51, 61, 230; early provisions on, 227; Conference Committee on, 233; duty of Conference to, 254; troubles about, 63; agents, 230; management, 230–234; publications, 431; report to General Conference, 236; debts, 233.
Western, established, 230, 234; relation to the Eastern, 234–236; may not publish books issued at New York, 235; management, 234; publications, 435; report to General Conference, 236; debts, 233.
relation of, to Canada, 39, 40, 42, 48.
dividends, or profits of, to be used for the support of preachers, 44, 134, 228, 247.
suit against, by Church South, 51.
duty of, to bishops, 251.
Depositories of, 230, 245.
at New Orleans, 40; no more to be opened, 43; Charleston, Pittsburgh, and Boston, 44; those in the South closed, 48; Chicago, San Francisco, and St. Louis, 51, 56; Detroit and St. Paul, 58; agents may open others, 61; meet expense of transportation, 246.
German, 51, 53.

Books,
preachers to circulate, 80, 227, 173, 232; plan of sale, 234; discount by Cincinnati agents, 235; discount by New York agents, 235; published at Cincinnati, 235; printing and circulating, 230–248, 399; publication by preachers, 248; commission system abolished, 234.

Book Steward, 229, 231, 233.

Books, Canonical, 102.

Borrowing
without a probability of paying, forbidden, 114.

Boston,
depository of books at, 44, 245.

Boundaries
of Conferences. (See Annual Conferences.)
mode of determining, 273.
variously modified, 273–299.

Bowman, Bp. Thomas,
election, 63; name and data, 99.

Bribery
forbidden, 159.

Buffalo,
depository at, 245.

Building and Renting
houses for preachers, 263.

Building of Churches,
provisions on, 264; debts to be avoided, 264; conveyance, 265; committee of Quarterly Conference, 264; right of preacher, 265.

Burial of the Dead,
form for, 320; form to be invariably used, 125; no charge for, 120.

Burns, Bp. Francis,
election, 98; death, 58; name and data, 98.

Business,
proceedings in case of disagreement in, 197.

California Advocte, 242.

California Conference,
boundaries of, 275.

Call, Ministerial,
marks of, 147, 148, 370.

Calvinism,
dangers of, 84, 96.

Canada Conference,
boundaries of, 275; separation of, 39; claims on the Book Concern, 39, 40, 42, 48.

Candidates for the Ministry
must be recommended by the Quarterly Conference, 160; examined, 160; may be rejected without wrong, 161, 171; examination of, 147, 148; probation of, 161, 162; for deacon's orders, 172; for elders' orders, 172.

Canonical Books
of Old and New Testament, 102, 103.

Capers, Bp. Wm.,
delegate to British Conference, 39.

Catechisms
to be employed in Sunday-school, 38; to be issued by Book Room, 51; to be used in Sunday-school by the preacher in charge, 174; instruction of children in, 212.

Catalogues
of members in society to be taken by the preacher, 177.

Celibacy of the Clergy,
doctrine of, rejected, 109.

Centenary
of American Methodism, 56, 58; national, 64.

Central German Conference,
boundaries of, 275.

Central Pennsylvania Conference,
boundaries of, 276.

Certificates
to members for Methodist Churches, 177, 178; for other Churches, 178; for a local preacher, 182.

Challenge,
an accused bishop may, 188; traveling preacher may, 191; members may, 194; local preacher may, 194.

Chaplains
to various institutions and arms of service, 165, 172.

Charleston,
depository at, 44, 245.

Character of Preachers,
examination of, 137, 264, 346.

Chartered Fund,
origin and design of, 30, 32, 33, 48, 248, 385; duties of preachers, 248; use of proceeds, 248, 249; investment of assets, 249; trustees of, 249; officers, 249.

Chicago,
depository at, 245.

Children,
baptism of, 108, 120; reception of, into the Church, 124; instruction of, 19, 76, 123, 211–214, 377; to be catechized, 174; to be conversed with, 214.

Children's Day, 205.

Child's Magaznie, 240.

China,
mission to, 41.

Chrsit,
divinity of, 102; means of salvation, 106; humanity of, 102; oblation, 108; descent to hell, 102; resurrection, 102; sinlessness, 105; presence in eucharist, 108; preaching of, 155.

Christian Advocate,
editor of, 240, 241.
Central, 241.
California, 242.
Northern, 46, 242.
Northwestern, 243.
Pacific, 242.
Pittsburgh, 242.
Richmond, 242.
Southern, 242.
Southwestern, 242.
Western, 241, 242.

Christian Apologist, 242, 243.

Church,
article on, 106; members of, 123.
Extension Society, 221–226; origin, 58; members of, 221; officers, 221; secretary, 165, 221; powers of, 222; quorum, 222; Conference boards, 222, 223; general committee, 223, 224; bishops to fill vacancies, 224; expenses, 224; form of application for aid, 224; duty of presiding elder, 225; duty of preacher in charge, 225.
Property, to be held by trustees, 81, 264, 265, 398; debts on, 264; form of conveyance, 269; to be reported to Conference, 137; may be sold, 268, 272.
Records, committee on, 147.

Churches,
rites and ceremonies of, 109; to be free of debt, 37, 81, 264; free sittings recommended, 265; to be plain, 83, 264; building of, 83, 226; rights of preachers in, 265.

Cincinnati,
publishing house at, 230, 234.

Cincinnati Conference,
boundaries of, 277.

Circuits,
two or more may be united in Quarterly Conference, 167; supply for, during Conference, 179.

Clark, Bp. D. W.,
election to the episcopacy, 58; name and data, 98.

Classes,
design of, 127, 128; collections in, 113, 176, 261; for the study of the Bible, 174.

Class-Leaders
appointed by the preacher, 173; duties of, 113, 127, 128, 386; usefulness of, 127; qualifications of, 127.

Class-Meetings,
origin of, 113; object of, 127, 128, 387; neglect of, 38, 127; preachers to meet in, 19, 127; strangers in, 128.

Cleanliness
recommended, 178.

Code, Ecclesiastical
ordered by the General Conference, 65.

Coke, Bp. Thomas,
election, 66, 97; name and data, 97; at General Conference of 1800, 31; allowed to remain in Europe, 32; name allowed to remain on the Minutes, 33; death, 97.

Coke and Asbury's Notes
appended to the Discipline, 30, 89; in 1800 omitted from the Discipline, 30.

Cokesbury College,
founded by Coke and Asbury, 205; history, 205, *note;* plan, 205; design, 206; course of study, 207; rules, 209; funds of, 228, 229, 256.

Collections,
class, 113, 176, 261; quarterly, 276; for Church Extension, 137, 175, 177, 225; for education, 204, 205; for missions, 175, 214–221; for support of bishops, 252; for the support of pastors, 256–258; for General Conference, 177; for Freedman's Aid, 227; to be examined by Conference, 139; cash only to be reported, 139.

Collectors
for missions, 218, 219.

Colorado Conference,
boundaries of, 278.

Colored
people, care for and legislation on, 115–120.
Conferences, 50, 57, 60, 120.
allowed, 119, 120; organized, 278, 295.

Colleges, (see Cokesbury,)
number of, 204; endowment of, 204; presidents and agents of, may be appointed by the bishops, 165.

Commission System
for sale of books, established, 83; duty of presiding elders to, 232; duty of preachers, 232; abolition of, 234.

Community of Goods,
article on, 111.

Complaints
against a bishop, due notice to be given, 188; against a traveling preacher, 190, 192; against local preachers, 192; against members, 197.

Communion
for the sick, 320.

Concert,
missionary, 218.

Conference,
General,
abstracts of doings, 27–65; of whom composed, 132; members of various ones, 31, 32, 132, 134; time of meeting, 133; extra sessions, 133; quorum, 133; powers, 133, 134; restrictions, 134; expenses of delegates, 177, 250; the first, 66; expenses of the various sessions, 36, 37, 38, 40, 41, 44, 46; Coke and Asbury on, 343.
Annual,
doings of early, 15; general provisions on, 135–140, 343, 347; number of, 135, 273, 346; time of meeting, 135, 346; presidency of, 136; order of business, 136; to elect elders and deacons, 139; to inquire into the condition of domestic missions, 139; collections, 139; record of its proceedings to be kept, 139; to designate time of collections, 217; may raise a fund for relief of preachers, 262; requested to establish no more Conference papers, 247; to elect triers of appeals, 200; appeals from, 201; boundaries of, 273–299. (See also doings of General Conferences, 27–65.)
District,
general provisions, 140–142; organized, 28; abolished, 30; re-established, 37; modified, 38; omitted, 42; re-introduced, 135–140; business, 140; members, 141.
Quarterly,
general provisions, 142–147; members, 142; president, 143; business, 143; to appoint committees, 147, 219, 482; to supervise Sunday-schools, 144, 252; to determine on the propriety of holding a District Conference, 141; powers of, abridged by District Conferences, 141;

Judicial,
how constituted, 200; quorum, 200; president, 201; records, 201.
Electoral,
provisions of, 132.

Consecration
of bishops, form of, 322; article, 110.

Contributions
in Sunday-schools, 213. (See Collections.)

Conveyance
of Church property, 265, 269.

Conversation
to be guarded, 148, 159.

Corner-stone,
form of laying, 335.

Correspondence
for Church papers, 246.

Council,
the plan of, for governing the Church, 28, 228.

Counsel
for accused members, 198, 199.

Course of Study
prepared by the bishops for the use of candidates for orders, 160, 167.

Credentials
to be surrendered on expulsion, 203; may be restored, 203.

Creeds,
the three, 103.

Deacon,
traveling,
orders of, 30, 34, 359; form of ordaining, 333; probation of, 172; duties of, 172; for missions, 172.
local,
eligible to orders after four years, 183.

Dead,
form of burial, 320.

Debts,
non-payment of, by members, 196; on churches, 264.

Dedication,
of a church, form of, 337.

Deeds of Settlement
for houses of worship, 269–272; to admit preachers to the pulpit, 265; in the Large Minutes, 81, 82; modifications, 34.

Delegates
to General Conference, 132; qualifications, 132; expenses, 177.

Des Moines Conference,
boundaries of, 278.

Deportment
at Conference, 154.

Depositions
allowed, 199.

Depositories
of books, 245.

Detroit Conference,
boundaries of, 278.

Devotion,
personal religious, 159.

Dickins, John,
aids in preparing the Discipline, 86.

Diligence
enjoined, 113, 148, 158.

Disagreement
in business, 196, 197.

Discipline of the M. E. Church
prior to the organization, 15–26; the first, 66; arrangement of, 86; title, 94; mode of altering prior to 1792, 16, 66; editors of, 36, 39, 41, 47, 50, 55, 58, 65.

Disputes,
mode of settlement, 196, 197.

District, 140, 165.
Conference,
provisions of, 140–142.
stewards,
mode of appointment, 35, 253; duties of, 186, 253.

Divisions,
heart and Church, 153.

Diversions,
sinful, 114, 195, 196.

Domestic Missionary Societies
authorized for each Conference, 220.

Domestic Missions
to be supervised by Annual Conference, 139.

Doctrines,
false, may not be disseminated, 191.

Dress,
rules concerning, 114, 122.

Drew Seminary,
action on, 61.

Drunkenness
prohibited, 114.

Duty
paramount to feeling, 115.

Early Rising
enjoined, 153, 159.

East Genesee Conference,
boundaries of, 278.

East Maine Conference,
boundaries of, 278.

Eastern Texas Conference,
boundaries of, 279.

Editors
for books and papers, 52, 55, 57, 60, 240, 241.
for Discipline. (See Discipline.)
for tracts, 243.
salaries of, 246; Conference relations of, 241, 243; election of, 39, 40, 42, 44, 47, 49; term of, 166.

Education
commended, 37, 38, 40, 43, 45, 48, 53, 55, 61, 204; institutions for, 40, 48, 53, 56, 204; for colored people, 53; theological, 53, 61; Board of, 65; to be preached on, 76; plan of, for colleges, 205.

Educational Societies,
establishment of, advised, 204.

Elders,
traveling,
how constituted, 168–171; duties of, 168, 359; form of ordaining, 327.
local,
eligibility to office of, 184.
presiding,
origin of office, 168; term, 169; appointment of, 169; duties of, 169–171; support of, 253, 254; trial of, 189. (See Presiding Elder.)

Election
and reprobation, 105.

Elections
receiving bribes at, forbidden, 159.
treats forbidden at, 160.

Electoral Conference.
(See Conference.)

Employment
of time, 153, 154.

Emory, Bp. John,
election, 37, 40; name and data, 98.

Enthusiasm, 154, 159.

Episcopacy,
itinerant, general, preferred by Wesley, 66, 101; may not be abolished by General Conference, 134; decisions of the, 56; address, 30.

Erie Conference,
boundaries of, 278.

Estimating Committees
for bishops, 41, 43, 251, 252.
for traveling preachers, 35, 253, 254; for presiding elder, 253.

Eucharist.
(See Lord's Supper.)

Evangelical Association,
fraternal relations with, 58.

Evil Speaking
prohibited, 114, 148, 159.

Examination
of candidates for the ministry, 147, 148, 370.

Excommunication
from the Church, 109.

Exclusion
from the Church to be announced in Quarterly Conference, 123, 175.

Exhorters,
how constituted, 179, 184; duties, 184.

Expenses
of General Conference, 36, 37, 39, 40, 41, 44, 46, 51, 53, 56, 58, 61, 63; provision for, 177.

Extension
of term of service, 165.

Failure in Business
of a traveling preacher, 190; of a local preacher, 193; of a member, 198.

Faith
a condition of justification, 104.

Family Prayer
enjoined, 115, 151.

Fasts,
quarterly, recommended, 178.

Fasting
enjoined, 21, 23, 24, 25, 115, 151, 178.

Fees
for administering the ordinances, to be declined, 120.

Festivals,
preaching on, 370.

Finances
to be reported to Conference, 138.

Fighting
forbidden, 114.

Field Preaching
recommended, 69.

Florida Conference,
boundaries of, 279.

Forms
of the Ritual, 300–340.

Foster, Bp. R. S.,
election, 63; name and data, 99.

Frauds,
rules against, 180.

Freedman's Aid Society,
organization of, 58, 165, 226; secretary of, 165; managers of, 226; schools, 226; contributions for, 226, 227.

Free Will,
article on, 104.

Frugality
enjoined, 115.

Fugue Tunes
prohibited, 126.

Fund
for support of superannuated preachers, 253, 258, 259.
Chartered, 248; episcopal, 252; permanent, 250.

Funeral Sermons,
evil of, 19, 120.

General Assistant, (see Assistant,)
noticed, 17, 23, 225.

General Conference.
(See Conference.)

General Rules,
requirements of, 113; deducible from the Bible, 115, 385.

Gentleman,
marks of a, 148.

Genesee Conference,
boundaries of, 279, 280.

Georgia Conference,
boundaries of, 280.

George, Bp. Enoch,
election, 35; name and data, 98.

German
work, 54, 298; publications, 48, 242, 243; editors, 241.

Germany
and Switzerland Conference,
boundaries of, 280, 298.

Golden Hours,
editor of, 242.

Goods of Christian Men
not held in common, 111.

Good Works,
article on, 104; enjoined, 114, 115.

Government
of United States, duty to obey, 111; of England, 110; of the Church, 109, 132.

Grace,
means of, 151; neglect of the means of, 195.

Haven, Bp. G.,
election, 63; name and data, 98.

Hamline, Bp. L. L.,
election, 47; resignation, 51, death, 61; name and data, 98.

Harris, Bp. W. L.,
election, 63; editor of Discipline, 55, 58, 65; name and data, 99.

Health
of preachers, 74.

Hedding, Bp. E.,
election, 38; vindicated, 39; death, 51; name and data, 98.

Helper,
term defined, 17; notices of, 19, 150, 172.

Heretical Doctrines,
dissemination of, forbidden, 191.

Holston Conference,
boundaries of, 280, 281.

Holiness,
deficiency of, among the preachers, 159.

Holy Ghost,
article on, 102; call by, to the ministry, 147.

Holy Scriptures,
articles on, 102.

Homilies,
the English, 110.

Horse for Preacher
to be furnished by the circuit, 255.

Hymns,
selection of, 126.

Hymn-Book,
revision of the, 33, 37, 48, 65.

Illinois Conference,
boundaries of, 275, 281

Immersion
mode of baptism, 120.

Immoral Conduct
in members of the Church, 194.

Improper
tempers, words, or actions
in traveling preachers, 190; in local preachers, 193; in members, 195, 196.

India Mission Conference
ordered, 55; boundaries of, 282.

Indiana Conference,
boundaries of, 282.

Indian Missions,
provisions for, 219.

Infant Baptism
to be retained, 108; form of, 300.

Insolvencies,
rules against, to be executed, 180; of traveling preachers, 190; of local preachers, 194; of members, 198.

Instruction of Children,
rules on, 211; remarks, 377.

Insurance, Church,
opposed, 65.

Intoxicating Liquors,
use of, forbidden, 114.

Iowa Conference,
boundaries of, 283.

Itinerant System
considered, 45, 348.

Italy,
mission ordered to, 51.

Janes, Bp. E. L.,
election, 47; name and data, 98.

Jesting
forbidden, 148.

Journals
of the General Conference, publication of the, 51.

Judicial Conferences.
(See Conferences.)

Justification,
article on, 84, 104.

Kansas Conference,
boundaries of, 284.

Kentucky Conference,
boundaries of, 284.

Kingsley, Bp. C.,
election, 58; death, 63; name and data, 98.

Kingswood School,
account of, 266.

Ladies' Repository,
established, 241; editors, 44, 47, 52, 55, 57, 61.

Large Minutes, 66.

Lay Delegation,
agitation on, 39, 40, 45, 52, 55, 57, 61; objections to, 343.

Lay Delegates
admitted to General Conference, 63; how chosen, 132; number of, 132; may vote separately, 133.

Layman,
term defined, 133.

Law,
moral, its obligation, 103.

Law Questions,
to be decided by bishops, 167; by presiding elders, 170; application of, with the Conference, 167, 170; review by General Conference, 201.

Law-Suits,
when allowable, 84, 114, 197.

Leaders and Stewards' Meeting,
business of, 173.

Lexington Conference,
boundaries of, 284.

Liberia,
Episcopal visitation, 51.
Conference, boundaries of, 284.

License,
of traveling preachers, 20, 160; of local preachers, 20, 23, 181; of exhorters, 184.

Lightness in Conversation
to be avoided, 148.

Literary Institutions,
Cokesbury college, 205; various grades of, 204; number of, 204; endowment of, 204; preachers may serve more than three years in, 166.

Liturgy,
use of, 72, 125.

Local Preachers,
general directions concerning, 181; license, 20, 23, 29, 30, 36, 181; to have work assigned them, 178; section on, 30, 36, 181, 184; orders, 30, 32, 33, 35, 64, 183; trial of, 30,50,192,382; appeals of,202; support of, 30, 36; allowance to, 225; rights and duties of, 32, 36, 50, 120; to supply during Conference, 179, 181; removal of, 182, 183; relations when in charge, 183.

Located Preachers
entitled to a certificate, 191; where amenable, 182.

Location of Preachers
against their consent, 180, 181, 191.

Loan Fund
of the Board of Church extension, 225.

Lord's Prayer,
use in public, 125.

Lord's Supper,
article on, 108; duty of partaking, 115, 151, 161; mode of receiving, 29, 121, 383; directions concerning the, 121; terms of admittance to, 121; order for administering, 309; use of Ritual, 125.

Louisiana Conference,
boundaries of, 284.

Love-Feasts
to be held, 177; tickets, 129, 173.

Maffit, Rev. J. N.,
investigation of his case, 47.

Magazine,
Methodist, 229, 230, 240.
National, issue ordered, 51, 55; discontinued, 55, 56, 241.

Magistrates,
civil, 110.

Maine Conference,
boundaries of, 279, 284.

M'Kendree, Bp. William,
election, 33; name and data, 97.

Mal-administration,
preacher answerable for, to Conference, 191.

Marriage,
members, rules on, 121; with those of other Churches, 30; fees, 130, 257.
ministers,
advices to, in regard to, 109, 148.

Masonry,
action on, 40.

Mass,
sacrifice of, unscriptural, 109.

Matrimony,
form for solemnizing, 316.

Means of Grace
enjoined, 115; neglect of, 125, 127; enumerated, 151.

Members of the Church,
reception of, 123; from other Churches, 123; withdrawal of, 50.
trial of, for immoral conduct, 194, 391; for neglect of the means of grace, 195; for improper conduct, 195; dissension, 196; for disagreement in business, 196; notes, 391–398.
appeal, form of, 202; right of, 134.
form for receiving, 307.
number of, 30, 31, 39, 40, 41; to be reported by the preacher, 175, 176.

Memphis Conference,
boundaries of, 284, 285.

Men and Women
to sit apart, 83.

Menard Home
accepted by General Conference, 65.

Merrill, Bp. S. M.,
elected, 63; name and data, 99.

Methodism,
rise of, 100, 113; design of, 69, 96; American, 96; English, 24, 100.

Methodist Episcopal Church,
origin of, 66, 69, 100, 341; constitution of, 100.
South,
origin of, 46; relations with, 48, 50; reception of ministers from, 163.
in Canada,
reception of ministers from, 163; fraternization with, 58.

Metropolitan Church,
the building of, sanctioned, 51, 54.

Michigan Conference,
boundaries of, 285.

Military Posts
may have the same chaplain more than three years, 166.

Minnesota Conference,
boundaries of, 285.

Minutes,
the Large, 16, 66; annual, 16; first printed, 160.

Ministers,
marriage of, 109, 120; union of, 153; trial of, 188–194; not to be defamed, 114.

Ministry,
examination of candidates for, 147.

Missions,
notices of, 37, 38, 39, 40, 41, 42, 46, 51, 52, 55, 61; support of, 214; German, 55.

Mission Districts, 63.
collectors for, 218; collections, 219.
Missionaries
may be received in their absence, 162; may be ordained while on probation, 172; not subject to the rule of limitation, 165.
Missionary Committee,
notices of, 63, 144, 214; appointed by Quarterly Conference, 219; appointed by Annual Conference, 216.
Missionary Secretaries,
notices of, 42, 45, 165, 216; may be appointed for more than three years, 166; Conference relations of, 216.
Missionary Sermon,
to be preached at Conference, 216.
Missionary Society
of the Methodist Episcopal Church,
notices of, 37, 47, 59; treasurer of, 215; secretary of, 42, 45, 165, 216; duties of bishops toward, 215; of presiding elders, 55, 215; collections for, 219.
Missionary Societies,
general,
to be organized in the several charges, 218; in the Sabbath-schools, 220; collectors of, 218; duties of presiding elders concerning, 217.
domestic,
notices of, 50, 55, 220; to report to the Parent Society, 139, 220.
Conference,
notices of, 39, 215, 216; preachers in charge, to report to, 218.
Mississippi Conference,
boundaries of, 285.
Missouri Conference,
boundaries of, 286.
Morris, Bp. T. A.,
election, 41; name and data, 98.
Mulberry-street,
property in, 248.
Music,
sacred, cultivation of, 176.
Nashville Advocate,
editor of, 241.
National Magazine,
(see Magazine.)
Newton, Rev. Robert,
visit to America of, 43.
Nebraska Conference,
boundaries of, 286.
Newark Conference,
boundaries of, 286.
New England Conference,
boundaries of, 286.
New Hampshire Conference,
boundaries of, 287.
New Jersey Conference,
boundaries of, 287.
New York Conference,
boundaries of, 276, 287.
New York East Conference,
boundaries of, 288.
Newspapers,
no more to be established, 247.
North Carolina Conference,
boundaries of, 288.
North Indiana Conference,
boundaries of, 288.
North Ohio Conference,
boundaries of, 289.
North-west Indiana Conference,
boundaries of, 289, 290.
North-west German Conference,
boundaries of, 289.
North-west Iowa Conference,
boundaries of, 290.
North-west Wisconsin Conference,
boundaries of, 299.
Northern Advocate,
editor of, 241.
Notes on Discipline
by Coke and Asbury, 31, 233, 341.
Oaths,
article on, 111.
Obedience
to civil rulers, 110, 111.

Oblation of Christ,
article on, 109.

Old Testament,
article on, 102, 103.

Ohio Conference,
boundaries of, 276, 290.

O'Kelly, James,
schism of, 16, 21, 22, 27, 30.

Oneida Conference,
boundaries of, (see Addenda.)

Ordination, 341.
forms of,
for bishops, 322; for elders, 327; for deacons, 333.
mode of,
for bishops, 164; for elders, 171; for deacons, 172; for local preachers, 183, 184, 327, 333.

Oregon Conference,
boundaries of, 291.

Origin
of Methodism, 95; of the Methodist Episcopal Church, 100, 341.

Original Sin,
article on, 103.

Orphans
of preachers, support of, 257.

Pacific Christian Advocate,
editor of, 241.

Parents'
duties to children, 213.

Parsonages,
building and renting of, 31, 263; duty of presiding elder concerning, 263; committee on, 147; to be occupied by the preacher, 264; to be neatly kept, 266.

Pastoral
term, 165.
work, 55.
urged, 70; mode of, 70, 71, 75, 127.

Peck, Bp. J. T.,
elected, 63; name and data, 99.

Peoria Conference,
boundaries of, 297.

Perfection,
Christian, 80, 81.

Periodicals,
list of, 241–244; preachers to keep an account of subscribers for, 177.

Permanent Fund
held by trustees, 250; design of, 250.

Pews
not allowed, 264; afterward allowed, 264, 265.

Philadelphia Conference,
boundaries of, 291.

Pittsburgh Advocate,
editor of, 241.

Pittsburgh Conference,
boundaries of, 292.

Prayer,
public and private, required, 115; public, 149, 151; private, 151; family, 151.

Prayer-meetings
to be appointed by the preacher, 178.

Preach,
call to, 147, 148.

Preachers,
call of, 147, 148.
traveling,
admission on trial, 160, 360; admission in full, 161; duties of, 148, 150, 346, 360, 374; union of, 152; smaller advices to, 149; not to publish, 29, 150, 233; examination of character of, 137, 264, 346; rules for, 33, 75, 148; term of service of, 165; number of, 30, 31; health of, 74; right to the pulpit, 270; trial of, 188-194, 378; in interval of Conference, 188; at Conference, 190; for failure in business, 190; for preaching false doctrine, 191; for neglect of work, 191; for unacceptability, 191; for immoral conduct, 188; appeals of, 200–202; support of, 31; 251–264, 363; wives of, 79, 84, 52, 149; term of, 44.

Preacher
in charge, 173–180, 363.
duties of, 29, 31, 35, 36, 37, 64, 127, 173, 180, 363; to missions, 217–220; to Book interest, 232, 233, 247; to Church Extension, 225; to superannuates, 58; to tracts, 227; to children, 174, 206–214.
location of, 38, 44.
on trial, 160, 161.

Preaching,
smaller advices on, 149, 371; expository, 149; matter and manner of, 155, 370; places for, 155; field, 69.

Predestination,
view of, 105.

Presiding Elders,
origin of, 168, 354.
mode of appointment of, 29, 32, 33, 38, 39, 40, 45, 55, 57, 61, 168, 169; relation of, to bishop, 354; powers and duties of, 29, 32, 36, 44, 49, 64, 169, 215, 217, 225, 226, 227, 232; time of service of, 168; support of, 29, 253; trial of, 28, 189; advantage of, 353, 355.

Presiding Eldership,
debates on, 33, 35, 36, 55, 57; origin of, 28, 29, 268.

President of Conference,
rights of, 56; duties of, 136, 165, 220.

Printing,
by preachers, 150.

Prisons,
chaplains to, 166.

Privileges
of ministers, 134; of members, 134.
of strangers, 129, 390.

Probationers,
to be numbered separately, 136, 176.

Profits
of Book Concern, 247.

Providence Conference,
boundaries of, 292.

Provisos,
conference, 299.

Publishing
houses, 230; committees, 57, 243–245; by preachers, 17, 150, 247.

Public Worship, 29, 38, 115.
mode of, 125, 265, 383.

Punctuality
recommended, 149, 360.

Purgatory,
article on, 106.

Quarterly Conference.
(See Conference.)

Quarterly Meetings
to be held by presiding elder, 170; in his absence by the preacher, 174; to appoint a missionary committee, 219; time of, 21.

Quarterly Review,
editor of, 240.

Rankin, Rev. Thomas,
labors in America of, 17, 18, 256.

Reading,
attention of preachers to, 75, 153, 154; unprofitable, to be avoided, 114.

Recognition of Orders,
certificate of, 163.

Reception
of preachers
on trial, 160; into full connection, 161; from other evangelical Churches, 163; of licentiates, 163.
of members
from probation, 123; from other Churches, 123; form of, 307.

Rebellion,
notice of, 58, 163.

Recording Steward,
how appointed, 144; duties of, 186.

Records,
committee on, 147.

Reformed Pastor,
extract from, 156.

Religion,
articles of, 101; personal, 156; family, 156.

Reports
of General Conference, 40, 56.

Representation,
ratio of, to the General Conference, 132, 134; lay, in General Conference, 132. (See Lay Delegation.)

Resolutions
of General Conference, 48, 56, 58.

Responses
to be used, 126.

Restoration,
of credentials, 203.

Resurrection of Christ,
article on, 102.

Review,
Methodist Quarterly.
(See Quarterly Review.)

Revivals,
means of, 80, 81.

Richmond Advocate,
editor of, 241, 242.

Ring,
the marriage, use of, 318.

Rites
not obligatory, 109.

Ritual,
inserted in the Discipline, 29, 38; to be used, 125; forms of, 300–338.

Roberts, Bp. R. R.,
election of, 35; name and data, 98.

Roberts, Bp. J. W.,
election, 53; name and data, 99.

Rock River Conference,
boundaries of, 293.

Rocky Mountain Conference,
boundaries of, 293.

Rulers,
civil, article on, 111.

Rules and Regulations
prior to 1792, 15–26; now made by the General Conference, 133.

Rules,
General, of the united societies, 15, 113, 385; reading of, 22, 70, 123, 178; not to be revoked by General Conference, 134.
Restrictive, 134; of a preacher's conduct, 148.

Sabbath,
observance of, enjoined, 159.

Sacraments,
nature of, 107; administration of, 107, 125; to be regularly attended to, 115; slaveholders to be excluded from, 117.

Salary,
notices of, 17–21, 23, 34, 35, 364; mode of raising, 84, 251–260, 263; the Conference may adopt measures in regard to it, 262; to be provided for by the stewards, 261–262; for the bishops, 251; for the presiding elders, 253; for the pastors, 254; for the local preachers, 255; for beneficiaries, 258.

St. Louis Conference,
boundaries of, 294.

Schools,
literary and theological, 204; to be reported to Conference, 138. (See Sunday-schools.)

Scott, Bp. L.,
election, 51; name and data, 98.

Scotland,
work in, 81.

Scriptures,
article on, 102; canon of, 102; to be studied, 115, 129, 151; to be read in public, 125.

Seats
in churches to be free when practicable, 264.

Seamen,
preachers to, 166.

Secession
in Virginia under O'Kelly, 16, 21, 29; of the Southern Conferences, 46; of the Southern States, 58.

Secret Societies,
action on, by General Conference, 40, 41, 51.

Secretary
of Annual Conference,
duties of, 31, 139, 140.
of General Conference, 32, 34, 38.
of Missionary Society, 216.

Self-denial
enjoined, 114.

Self-government
enjoined, 151, 152.

Seminaries,
number of, 204; endowment of, 204; preachers appointed to, 166.

Separation,
plan of, 46, 48.

Serious persons,
privileges of, 390.

Sick,
visitation of, 115; communion of, 320.

Simpson, Bp. M.,
report on lay delegation, 52, 53; election, 51; name and data, 98.

Sin,
original, 103; actual, 105; after justification, 105.

Singing
certain songs forbidden, 29, 114, 126; notices of, 76, 77; directions concerning, 126, 384.

Slavery, 115–120, 386.
efforts to extirpate, 31–34, 36, 38, 41–45, 53, 55; General Rule on, 114; on the border, 53, 55, 58; local preachers, 120.

Slaves,
sale of, forbidden, 116; emancipation of, 117; instruction of, 119.

Slaveholders
excluded from sacrament, 117; from society, 119; ineligible to office, 117, 119.

Social Worship,
value of, 390.

Smuggling
forbidden, 114, 159.

Societies,
origin of the Methodist, 15, 113; defined, 150; to be met by the preacher, 150; terms of membership in, 114; to meet on Sabbath, 126.

Son of God,
article on, 102.

South Carolina Conference,
boundaries of, 293.

South-Eastern Indiana Conference,
boundaries of, 293.

South-west Indiana Conference,
boundaries of, 294.

Southern Illinois Conference,
boundaries of, 294.

Soule, Bp. J.,
election, 37, 40; name and data, 98.

Spirituous Liquors,
legislation on, 35, 37; sale and use of, prohibited, 114, 131, 195; band members forbidden to use, 130.

Sprinkling
allowed, 120.

Stationing Power
with the bishops, 165.

Statistics,
Conference, 137, 139.

Stewards,
election of, 35, 37, 144, 173, 185; qualifications of, 185; duties of, 185, 261, 262, 391; accountable to the preacher for money, 176; term of service of, 186; answerable to Quarterly Conference, 186; members of Quarterly Conference, 186; of District Conference, 35, 144, 186, 253; recording, 144, 261.

Strangers
may meet in class, 128.

Study,
course of, 25, 160; to be prescribed by the bishop, 167.

Sunday-schools,
relations to the Quarterly Conference of, 144, 211–214; committee on, 144, 211-214; superintendents to be approved by the Quarterly Conference, 144; books for, 211, 213; requisites for, 243; duties of the preacher in connection with, 176, 213; sermon on, 213; pastor to report on, 214.

Sunday-School Publications,
editor of, 240; editor German department of, 243; or requisites, 243; salary of editor of, 243.

Sunday-School Union,
secretary of, 243; collections for, 176; Conference reports to, 139.

Sunday Service.
(See Ritual.)

Superannuated Preachers,
Conference relations of, 180; trial of those living without the bounds of the Conference, 189; allowance of, 180, 254, 257.

Supernumerary Preachers,
rights of, 180; trial of, 189; allowance of, 257.

Support
of bishops, 251; of presiding elders, 253; of traveling preachers, 253; of superannuates, 254; of local preachers, 255; for beneficiaries, 258.

Supererogation,
works of, 104.

Superintendents
of book room, 230, 233; of Sunday-schools, 142, 144; Episcopal, (see Bishops.)

Supplies,
mode of raising, 259–263.

Talking
in Church, 83, 265.

Temperance,
cause of, favored, 39, 40, 56; Wesley's rule on, 45, 114; enjoined on the preachers, 152; enjoined on the members, 159, 160.

Temporal Economy,
provisions of, 251.

Tennessee Conference,
boundaries of, 294.

Testimony
before a committee, 190; of colored persons, 44; admissibility of, 49, 198, 199.

Texas Conference,
boundaries of, 294, 295.

Thanksgiving,
days of, 24.

Theological School,
action on, 43, 53, 55.

Thomson, Bp. E.,
election, 58; name and data, 99.

Tickets
for love-feasts, 123; for bands, 130.

Time,
how to be employed by ministers, 153, 378; for pastoral duty, 158.

Titles
to Discipline, 94.

Tobacco,
use of, prohibited, 83,177, 265.

Tongues,
use of unknown, forbidden, 107.

Tracts,
editor of, 243; committee on, 147, 227; to be distributed by the preacher, 176; collection for, 176; printing and circulation of, 41, 56, 227; duties of presiding elder and preacher concerning, 227; doctrinal, 36.

Tract Society,
corresponding secretary of, 243; collections for, 105, 227; auxiliaries to, 227; to pay part of editor's salary, 243; notice of, 39.

Transfer,
power of bishops to, 45; date of, 56.

Transubstantiation
rejected, 108.

Traveling Elder.
(See Elder.)

Traveling Deacon.
(See Deacon.)

Treasure,
earthly, 114.

Treating
at elections condemned, 159.

Trial
of ministerial call, 147, 370.

Trial
of a bishop, 187; of a traveling preacher, 49, 188, 189, 378; of a presiding elder, 189; of a superannuate or a supernumerary preacher, 189; of a preacher on trial, 192; of a local preacher, 189, 382; of a member, 65, 194–198, 391; right of, guaranteed, 134; new, may be granted, 199; duty of the presiding officer in connection with, 199, 200.

Triers of Appeals,
how chosen, 200; number of, in an annual conference, 200; duties of, 200.

Trinity,
the Holy,
article on, 101.

Troy Conference,
boundaries of, 295.

Trustees,
members of the Quarterly Conference, 142; number of, 266, 267; duties of, 65, 268; election of, 144, 266, 267; amenable to Quarterly Conference, 269; may mortgage and sell property, 268; may not be rejected when held for money, 267; vacancies in board of, to be filled, 267; eligibility of, 267.

Trusteeship
of the M. E. Church, 272; where board shall be located, 272; number of, 272; duties of, 272, 273.

Union,
necessity of Christian, 152, 153; chapel in Cincinnati, 59.

United Societies,
rules of, 113–115.

United States,
allegiance to, 111.

Universities,
how they may be supported, 204.

Upper Iowa Conference,
boundaries of, 295.

Usury
prohibited, 114.

Vacancy
on circuits, supply of, 179.

Vasey, Thomas,
labors in America, 66.

Vermont Conference,
boundaries of, 295.

Virginia Conference,
boundaries of, 295.

Visiting,
pastoral, 156–160; the sick, 115.

Washington Conference,
boundaries of, 295.

Watchfulness
urged, 152.

Watch-night
to be observed, 174.

Waugh, Bp. B.,
elected, 41; name and data, 98.

Wesley, Rev. John,
formed the first Society, 113; authority of, in America, 16, 19, 66, 68; authority of, in England, 72, 347; name of, left off the Minutes, 68; sends bishops to America, 66, 101.

Wesleyan Connection,
ministers from the, 163; delegates to Conference, 37.

West Virginia Conference,
boundaries of, 296.

West Wisconsin Conference,
boundaries of, 296.

Western Conference,
boundaries of, 297.

Western Iowa Conference.
(See Errata.)

Western New York Conference,
boundaries of, 296.

Western Texas Conference,
boundaries of, 297.

Western Christian Advocate,
editor of, 241.

Whatcoat, Bp. Richard,
notice of, 31, 33, 66; name and data, 97.

Widows
of bishops, 252; of preachers, 256, 258.

Will,
free, article on, 104.

Wiley, Bp. I. W.,
election, 63; name and data, 99.

Wilmington Conference,
boundaries of, 296.

Wine,
sacramental, notice of, 121.

Wisconsin Conference,
boundaries of, 296, 297.

Witnesses
from without not excluded, 198; absent, may depose, 198.

Wives of Preachers,
provision for support of, 79, 84, 258.

Woman's Foreign Missionary Society
recognized by General Conference, 63.

Word of God,
article on, 102.

Works,
good, before justification, 104.

Worship,
public, 125; attendance on, enjoined, 115.

Wyoming Conference,
boundaries of, 297.

Youth's Instructor,
editor of, 240; instruction of, (see Children, Sunday-schools.)

Zion's Herald,
the General Conference refused to adopt, 50; merged in the Advocate, 240; editor of, may be continued more than three years, 240.

ERRATA.

The following passages, in small, should be in large type:—P. 121, ¶ 43, "bad effects. . . . They have been," etc.; p. 118, ¶ 38, first sentence; p. 122, ¶ 46, entire; p. 137, ¶ 105, "(4). Benevolent Collections;" p. 316, ¶ 596, "in presence of these witnesses;" p. 150, ¶ 157, "3. To visit the sick."

The following items, printed in large, should be in small type:—P. 218, ¶ 388, "item nine;" p. 293, ¶ 572, "include;" p. 292, ¶ 570, "thence up said river," and include in the bracket.

These items should be inserted:—"Both" in the opening of Episcopal address, after Methodism; p. 153, ¶ 178, "meet" after "we;" p. 173, ¶ 250, "before his probation ends," after "ordained by him;" p. 194, ¶ 335, bracket after *Ans.;* p. 305, address to the candidate, after the Gospel. See Discipline, p. 246; p. 128, ¶ 79, "and stations" after circuit; p. 138, "(6.) Ministerial Support—claims. Receipts" after "year;" p. 166, "at" before Syracuse; p. 278, "north line" before township; p. 174, "the Saints' Rest" before Kempis; p. 160, line 20, "Bishop" before Elder, and line 42, after Elder; p. 176, line 43, "and" before "paying;" p. 171, line 34, District inserted 1792.

The following should be omitted:—P. 136, "a" before ballot; p. 177, ¶ 275, "s" in objects; p. 197, ¶ 344, "He shall be expelled;" p. 148, in Rule 7, "lovingly and" omitted 1804; p. 120, line 37, "fee or;" p. 262, line 46, "supernumerary" was omitted 1860.

Change the following:—P. 131, line 31, "they" to "the Conference;" p. 278, line 18, "south-west" to "south-east;" p. 283, line 10, "Thence south by the said railroad to the Indianapolis and Lafayette Railroad," 1872, to "Thence south to Meridian-street;" p. 285, ¶ 549, "District" to "Detroit;" p. 292, line 34, "a line running along the top," 1868, to "the summit;" p. 126, ¶ 64, form in Discipline adopted 1872; p. 195, ¶ 339, "informing it" to "showing;" p. 159, line 15, "you," 1800, to "we;" p. 211, line 39, "for," 1789. to "attain;" and 1789 to 1792; p. 260, line 28, "spread," 1789, to "propagate;" p. 190, line 21, the Preacher was originally tried at the "Quarterly meeting by the Elder and Preachers present," 1792, to "Conference of his District;" p. 149, line 16, "1848," should be "1787;" p. 148, line 2, "1816" should be "1792;" p. 148 in Rule 6, "else," 1804, to "because;" p. 176, line 42, "move," 1792, to "raise," line 46, "wanted," 1796, to "needed;" p. 120, line 15, "the rule" to "that rule;" p. 247, line 13, "distressed," changed, 1840, to "deficient;" p. 230, line 44, should read:—"changed, 1816, to "and in case of removal, death, or resignation," the New York Conference, with the advice and consent of the Bishops and Book Committee, shall have power "to ("appoint a successor," changed, 1832, to "provide for the vacancy") until the next ensuing General Conference; (in., 1804, om., 1832, in case of the death or resignation of the Editor and General Book Steward ((in., 1828, "or Editor of the Advocate,")) the assistant shall carry on the Concern till the sitting of the next (("New York," changed, 1816, to "ensuing Annual")) Conference")]; p. 96, "the Jersies," changed, 1804, to "the Jersey," 1860, to "New Jersey." Insert the following at pp. 291, 296:

1832.] The ONEIDA CONFERENCE shall include that part [**1852.** of the State of New York east of Cayuga Lake, not ["included," changed, 1840, to "embraced"] in the New York ["and Troy," changed, 1836, to "Troy and Black River"] Conferences; and the Susquehanna ["District," changed, 1844, to "and Wyoming Districts"] in the State of Pennsylvania.

1852.] The ONEIDA CONFERENCE shall include that part [**1868.** of the State of New York south of the Black River Conference and east of Cayuga Lake, and north of a line running east from Newfield to Ithica; [om., 1864, "from"] thence following the Catskill turnpike to Greene, and [om., 1864, "from"] thence following the same line of road through Masonville to the New York Conference, including all the charges; ["through which said line passes," changed, 1860, to "on said line"], [in., 1856, "excepting Lisle and Whitney's Point Charge;"] [om., 1864, "from"] thence on the west line of the Troy Conference to the Erie Canal, including Fort Plain. (See Central New York.)

1860.] 47. WESTERN IOWA CONFERENCE shall be bounded [**1864.** as follows, namely: Commencing on the Missouri River at the south-west corner of the State of Iowa, and running up said river to the north line of Harrison County; thence east of the western line of the Iowa Conference; thence with said line to the south line of the State; thence west on said line to the place of beginning. (Merged in the Des Moines Conference.)